

The LUTHERAN



CONVENTION MESSAGE FROM INDIA
Church's world mission was told at Atlantic City

SYMBOL OF EARTH



SCIENCE FICTION is one of my favorites, so I was delighted when a mutual friend introduced me to one of its most successful writers. This introduction led to several evenings of amiable wrangling about ESP and PSI and have-the-Martians-landed?

One evening, when the mutual friend and I were calling on the writer, he asked us, "Did you see the sign on my mailbox?"

I CONFESSED I hadn't, but my friend said, "Yes, and I was going to ask about it. What is it?"

Enlightening my ignorance about the form of the sign, the writer said, "It's a circle with a cross on top of it. You

know, a lot of people ask about that sign and wonder if I belong to some odd religious sect. They're surprised when I tell them that's the old alchemist's symbol for earth—the circle with the cross on top of it."

He went on to explain about the ancient symbols for the other planets—Venus, looking rather like a hand mirror; Mars, a circle with an arrow; and so on.

IT TOOK SOME TIME for me to realize that this old symbol from the days of black magic said far more than it originally intended to.

For that is exactly what earth is—a circle, a sphere, with a cross laid over it.

—ELINORE WACKERNAGEL

The LUTHERAN

News Magazine of the United Lutheran Church in America

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PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylvania. H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Joseph E. Knapp, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, The LUTHERAN, 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

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THIS WEEK . . .

● THE ULC CONVENTION COMMITTEE

ran out of badges and so nobody knows how many visitors came to Atlantic City to watch the delegates at work. In this issue we present a pictorial record of the sessions and reports on two widely debated statements—on nuclear disarmament, and on the theory and practice of communion (*pages 15-22*). On the cover, one of the attractive convention guests: Dr. Amy Augustus, head of the Lutheran hospital at Rajahmundry, India, who spoke during the presentation by the Board of Foreign Missions.

● WHAT WOULD HAPPEN if Lutheran churches integrated throughout the South?

This question disturbed delegates to a Lutheran strategy meeting in Atlanta this fall. An unexpected answer came from a Southern Negro leader who wasn't at the meeting but gave interviewer his opinions on the future of race relations in the South. The story is on *page 11*.

● DEVELOPMENTS WERE reported from

Puerto Rico on the question of Roman Catholic interference in politics as Vatican spokesmen backed Puerto Rico's bishops in their opposition to the majority Popular Democratic Party. Many Americans were shocked. Even a U.S. Roman Catholic cardinal expressed disapproval of such interference. See "Church in the News" (*page 5*) and the report from our Puerto Rican correspondent (*page 47*) for details.

● LAST JANUARY we reported that a church

in Indiana installed its own TV tower to relay broadcasts of its services to a local station and thus reach an audience of 12,000 viewers within a 60-mile radius. Even television experts weren't sure the idea of televising the Sunday service from St. Mark's in Evansville as a regular feature would work. St. Mark's TV experiment is now a year old and is a success. Attendance is up 21 per cent. The story is on *page 32*.

THE **CHURCH** **IN THE** **NEWS**

Reformation is observed

An Episcopal bishop in New England gave permission for a community Reformation service to be held in one of the churches of his diocese, but forbade "mention of the political campaign or the Roman Catholic Church." The first restriction was easy to observe; the second more difficult. Mostly, Protestants who thronged special services on Oct. 30 and Nov. 6 heard speakers reiterate the basic principles of Christian truth and freedom which marked the movement led by Martin Luther. There were fewer "festivals of faith" and other substitutes; more calls for renewed dedication to Christian liberty.

Preliminary reports had said that some fundamentalist groups would turn Reformation observances into anti-Roman Catholic political rallies. In Peoria, Illinois, an "Evangelical Ministers Action Committee" was denied use of a high school auditorium for Reformation Sunday observances after it had distributed 55,000 pamphlets opposing election of a Roman Catholic as President. School officials said the meeting would be "political." Dr. Bruce Dunne, committee chairman, said his group only sought the "right to dissent and discuss." In many areas, councils of churches and denominational groups issued strong denuncia-

tions of "hate literature" and of efforts to use a church festival for political purposes.

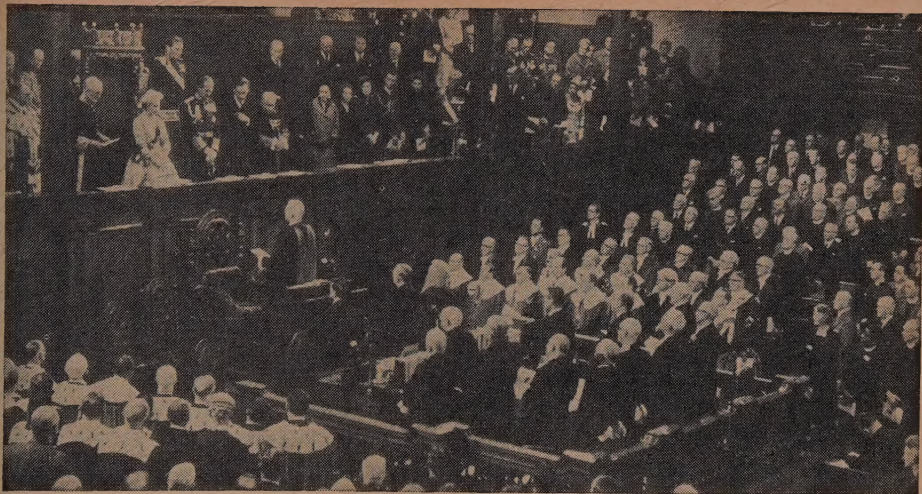
Queen praises Reformers

All Christians should take a "lesson from the Reformation" and rediscover the insights of the Bible for the problems of our time, Queen Elizabeth II said in an address to the General Assembly of the Church of Scotland at Edinburgh last month. Her appearance marked the first time in 358 years that a British sovereign had attended the Presbyterian assembly. The assembly, at St. Giles Cathedral, marked the 400th anniversary of the Reformation in Scotland. Prince Philip accompanied the Queen to the cathedral where John Knox, leader of the Scottish Reformation, had once preached.

"What happened at the Reformation can be stated in terms on which all Christians may agree," Queen Elizabeth said. "Holy Writ was liberated to the people and as a result the Word of God was revealed again as a force to be reckoned with in the affairs of both public and private life. The gospel . . . was once more seen as a living light by which men ought to direct their lives and remold their institutions. This lesson from the Reformation is one that all Christians may surely apply to the modern world."

Catholics are critical

The *Catholic Times*, Scotland's most widely circulated Roman Catholic periodical, objected sharply. The Queen's message was "offensive" and gave a "completely false" view of history, a front-page editorial asserted. It would "perpetuate those divisions of Christendom which all men of good will are now working to heal," the Roman Catholic paper said, adding that the Reformation was "not something to be celebrated."



QUEEN ADDRESSES PRESBYTERIAN ASSEMBLY IN SCOTLAND
"The modern world needs the lessons of the Reformation"

The Rev. Stuart Loudon, chief speaker at the Reformation celebration, chided the Roman Catholic editor for the "unfortunate attack on the Queen." He said that the monarch's "Protestantism is a guarantee of the freedom of her subjects, including her Roman Catholic subjects. . . . At the time of the Reformation the Roman Catholic Church was in a state of complete decadence and moral rot."

Bishops' blast reacts

Puerto Rico's three Roman Catholic bishops had in a pastoral letter read in all their churches on Oct. 23 "condemned the philosophy" of the ruling Popular Democratic Party. They warned Roman Catholics not to vote for Gov. Luis Munoz Marin, who was seeking re-election. The letter was reportedly written by burly, Brooklyn-born Bishop James Edward McManus of Ponce, a political foe of Gov. Munoz for 20 years.

The Roman Catholic prelates attacked the government's ruling that Roman Catholic or other religious instruction

could not be given in the island's public schools. It also charged the administration with "immoral practices" in permitting birth control clinics to help deal with the island's overpopulation problem.

Bishop McManus said a vote for the Munoz party would be "sin" in the sight of the Roman Catholic Church. He later refused to talk to newsmen, saying the situation had "changed." In Rome, Vatican spokesmen said bishops anywhere were "within their rights" in advising voters on "moral and spiritual matters."

U.S. opposition sharp

Puerto Ricans have U.S. citizenship, but cannot vote in the presidential election. One of Gov. Munoz' opposition parties urges complete statehood for the island, another calls for independence from the U.S.

Roman Catholics in other parts of the U.S. expressed dismay over the bishops' action. Cardinal Richard Cushing of Boston called it "totally out of step with the American tradition." Cardinal Spellman of New York said voters would not

commit sin if they disobeyed the edict. The weekly *Commonweal* said the bishops' order was "ambiguous" and "confused the complex relationship between religion and politics." The Brooklyn (N. Y.) diocese's official *Tablet* took the other side, praised the bishops as "definitely within their rights" in telling Roman Catholics how to vote.

Puerto Rican newspapers denounced the hierarchy. *El Mundo* called the order a "tragedy" and a "challenge to our form of government." Pickets paraded in front of churches and at the homes of the bishops. Campaign rallies for Gov. Munoz, whose administration had brought the island major economic gains, developed new enthusiasm and supporters said the incident might increase his majority over the 60 per cent of the vote he garnered four years ago.

Protestants voice alarm

Bishop Fred Pierce Corson, president of the World Council of Methodists, who was in San Juan to dedicate a church when the issue erupted, said it was an "alarming manifestation of the pressure the Roman Catholic Church exercises over its members." He noted that there had been fears expressed about the hierarchy's possible influence on a Roman Catholic elected to the U.S. presidency.

Addressing a Protestant audience in San Juan, Dr. Truman B. Douglass, Congregational Christian mission leader, compared the Roman Catholic Church to the Soviet Union in "treating all peoples as colonials whose destiny is to serve the will and purpose of the ruling authority."

The Washington *Post* said editorially that Puerto Ricans should show "bitter resentment at this intervention of the clergy." It chided "such flagrant disregard by the bishops of the principle of separation of church and state."

Post-election talks asked

Churches were urged to "work together constructively" after the dust of the current U.S. election battle has settled to find "workable answers" to the problem of church-state relationships. Dr. Forrest L. Knapp, executive secretary of the Massachusetts Council of Churches, told a meeting at North Attleboro that "every church and every religious body in the U.S. should devote enough time to the study of church-state problems to come up with clear, comprehensive answers to the major issues."

Among questions to be answered, Dr. Knapp said, were 1) Do we believe in religious freedom for everyone? 2) Should a church get different treatment by the government from that given to other institutions in the community? 3) Should religion and religious influence be completely excluded from the circles of government?

In Plainfield, Indiana, Methodists and Roman Catholics did not wait for the election returns. Forty men from St. Susanna Roman Catholic Church were guests of the Methodist men at a chicken dinner to discuss religion and politics. The Rev. John Adams, Methodist pastor, and the Rev. Donald Cokely, Roman Catholic priest, led a panel discussion. Both agreed the meeting had helped clear up misunderstandings.

Court defers Bible-reading ruling

A Unitarian family supported by civil liberties' groups had challenged Pennsylvania's long-standing law requiring reading of the Bible in each classroom at the start of the school day. After a Federal District Court in Philadelphia had called the compulsory reading unconstitutional, the Abington Township School District appealed the case to the U.S. Supreme Court.

Meanwhile, Pennsylvania legislators in 1959 amended the school law by providing that any child may be excused from the Bible reading on written request of his parents. It also removed the provision that refusal to read the Bible could lead to the discharge of a teacher. Legislators held that the change made the Bible reading "voluntary" rather than compulsory.

The Supreme Court last month returned the case to the district court, instructing it to take another look at the situation in the light of the amended legislation. Opponents of the Bible reading said they would continue their fight. By court permission, Bible reading has continued in the state's schools while the Supreme Court decision is pending.

Rural churches should unite

Many rural churches were situated to meet the needs of the "horse-and-buggy commuter who used dirt roads," Dr. H. Conrad Hoyer told 1,000 delegates to a Town and Country Church convocation at Denver last month. Today the members "have high-speed cars and use smooth highways. They can travel farther

to church and get there quicker," he said.

Dr. Hoyer, associate executive secretary of the National Council of Churches' division of home missions, urged consolidation of small and isolated rural churches into larger and more active parishes. Factors preventing such action included theological differences, people "set in their ways," social trends, sentiments and prejudices, he said. He pointed out that rural areas are solving school and shopping problems by large consolidated schools and by centralized store areas.

Professor Victor Obenhaus of the University of Chicago told the meeting that ministers "waste their talent and training" in isolated churches. "The town and country church must form adequate parishes which can challenge the minister's talents."

Church giving sets mark

Average contribution per member in 1959 in 49 U.S. Protestant and Eastern Orthodox bodies was \$69.13, the National Council of Churches reported. This represented an increase of 4.6 per cent or \$3.03 per member over 1958, according to Dr. Thomas K. Thompson, director

RURAL churches are picturesque but outdated, speakers told convocation at Denver. Leaders of National Council affair included Dr. Hoyer; Dr. Henry A. McCanna, director of council's Town and Country Church department; and Prof. Obenhaus of Chicago.



of the council's department of stewardship and benevolence.

Total giving to congregations of the council-member denominations was \$2.4 billion, a gain of \$55 million over the previous year. Nearly \$2 billion was for local operations, including building programs. About \$428 million went to benevolences — home and foreign missions, overseas relief, and the like.

An additional report showed that six Canadian church bodies had contributions totaling \$105 million. Of this, \$85 million went for congregational expenses and \$20 million for benevolences. Four Canadian groups reported a per capita average of \$54.20 per member, an increase of \$1.25 over 1958.

Parish gets right to build

After a two-year controversy that included 18 public hearings, the Board of Zoning Adjustment in Mt. Lebanon, a Pittsburgh suburb, gave the Roman Catholic diocese of Pittsburgh the right to build a church and school on a seven-acre site. The controversy started when the town's commissioners adopted a zoning ordinance forbidding any public buildings on three streets—Sleepy Hollow Road, Briarwood Avenue and Country Club Drive. The three streets bound the Roman Catholic property. Commissioners said the streets were too narrow and the neighborhood was not suited for such building.

Bishop John J. Wright of Pittsburgh had begun court action to compel a zoning variance, but unless township commissioners appeal the zoning board's decision within 20 days the case will be closed.

In Indiana, the state Supreme Court heard arguments by attorneys for a Roman Catholic Church and a Hebrew congregation that want to build edifices in

Meridian Hills, an Indianapolis suburb. Local officials had refused building permits because the construction would "damage property values" and "increase traffic." The attorneys told the court that bias against Roman Catholics and Jews was a factor in the town's action.

Baptists win tax exemption

City assessors in Nashville, Tennessee, had placed assessments of more than \$5 million against properties owned by Baptist agencies. Assessor Henry Graham said that cafeterias, bookstores, parking lots and other properties owned by the church agencies "should be treated like anyone else's property." The levy would have yielded about \$150,000 annually.

The Southern Baptist and National Baptist (Negro) publishing boards, major owners of the properties, appealed to the Tennessee Board of Equalization. The board this month ordered the properties removed from the tax rolls. They are "used either for religious purposes or for purposes so close thereto as to come clearly" within tax-exempt status, the board ruled. City officials said they would study the board's ruling to determine "whether we can or will take further action."

Best choral music named

Outstanding religious choral works of the 20th century are Arthur Honegger's *Le Roi David* and Igor Stravinsky's *Symphony of Psalms*, a poll of prominent musicians revealed. The poll was taken of the 50-member Commission on Music of the National Council of Churches' Department of Worship and the Arts. Dr. Thor Johnson, chairman of the commission, said its object was to point out the "great quantity and remarkable quality" of choral works composed during the past 60 years.



BEAUTY OF CRAFTSMANSHIP won best-design award from Church Architectural Guild for five-piece silver communion set. Designer of articles for a Philadelphia Episcopal church was Rear Admiral Jack Bowling (U.S.N., ret.)

Next to the top two came *Sacred Service* by Ernst Bloch, *Ceremony of Carols* by Benjamin Britten and *Mass in G Major* by Francis Poulenc. Seventeen other works received frequent mention, including some by Zoltan Kodaly, Randall Thompson, Samuel Barber, Gustav Holst, Ralph Vaughn Williams, Aaron Copland, Leo Sowerby, Lou Harrison and Alan Hovhaness.

"Rugged Cross" is favorite

Favorite hymn among readers of the *Christian Herald* is *The Old Rugged Cross*, a poll of 30,000 subscribers revealed. The Gospel hymn topped a list of 1,666 hymns named in the survey.

Second in popularity was *What a Friend We Have in Jesus*. *In the Garden* was third, *How Great Thou Art* fourth, and *Sweet Hour of Prayer* fifth. Of the first five, only *What a Friend* is included in the *Service Book and Hymnal of the Lutheran Church in America*.

Other hymns in the top ten were *Abide With Me*; *Rock of Ages*; *Nearer, My God to Thee*; *Amazing Grace* and *Jesus, Lover of My Soul*.

Japanese strategy planned

Six United Lutheran church leaders were in Japan this month to discuss with the Japanese Lutheran Church plans for advances in evangelism, finance, education and social welfare. Led by Dr. Earl S. Erb, executive secretary of the ULC Board of Foreign Missions, the delegation included Dr. Ralph W. Loew, board president; Dr. Carl V. Tambert, Pacific Southwest Synod president; Dr. Samuel E. Kidd, Pennsylvania Ministerium stewardship secretary; the Rev. David L. Vikner, board secretary for Japan; and Miss Josephine L. Darmstaetter, executive secretary of United Lutheran Church Women.

Dr. Erb said the strategy conference was intended to strengthen Japanese leadership in the church and to encourage more lay activity. The Japanese Lutheran Church has 9,000 baptized members in 66 congregations.

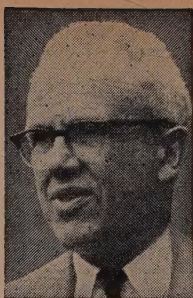
And so forth

Older people "seemed to be more interested in watching television than in going to church," a survey among Iowans over 60 conducted by the Governor's Conference on Aging reported. The survey claimed that older women were "more devout" than men.

First Baptist Church, Wichita, Kansas, last July withdrew from the American Baptist Convention to protest the latter's membership in the National Council of Churches. The action split the 4,300-member congregation. A minority group favoring ABC membership has started court proceedings to gain control of the church property.

WASHINGTON

By ROBERT VAN DEUSEN



SUPREME COURT DECISIONS

NEWSMEN HEAD for the imposing marble structure on Capitol Hill which bears the inscription "EQUAL JUSTICE UNDER LAW" on the days when the Supreme Court hands down decisions. Here is dramatized the role of the judicial system in serving as a balance-wheel to the other two branches of government.

Among the 67 cases which the Supreme Court considered on Oct. 25 were three which were of interest to church people:

1. *Bible reading in the public schools.* Final decision on the constitutionality of a Pennsylvania law requiring the reading of the Bible at the beginning of each school day was deferred. The Supreme Court noted that since a federal court had declared the law unconstitutional thirteen months ago, the state law had been revised, and returned the case to the lower court.

The suit had been brought by Unitarian parents who had three children in school. They claimed some of the passages read from the Bible were contrary to their religious beliefs. They said this violated the First Amendment which prohibits an "establishment of religion" or interference with religious freedom.

The revised law adds a section permitting children to be excused from attending the Bible reading at the parents' request. If the lower court holds that the law in its new form also violates the

Constitution, the case will be returned to the Supreme Court for decision.

Two other cases were accepted for later pleading and decision. They were:

2. *NAACP membership records.* A federal court in Louisiana had declared unconstitutional two laws requiring that membership lists of organizations such as the National Association for the Advancement of Colored People must be filed with state officials. One law, passed in 1924, was designed to curb the Ku Klux Klan, but was never enforced against it. The other was aimed at organizations engaged in "social, educational, or political activities."

The state of Louisiana appealed the decision of the lower court, in spite of the fact that the Supreme Court threw out a similar law in Alabama in 1959.

3. *Obscene literature.* The Court agreed to review the conviction of a Cleveland woman for possessing obscene material. She claimed she was only keeping it for a roomer in her home. The Ohio Supreme Court declared by a 4-3 decision that the law under which she was convicted is unconstitutional. But the Ohio Constitution says that a law once passed is to remain valid unless all of the judges but one say it is unconstitutional.

The Court in recent years has played the role of defender of individual rights. In many decisions, however, one set of rights has to be balanced against another: the right of the majority to hear the Bible read and the right of the minority not to have it forced on them; the right of an organization to assemble freely and the right of a state to require information; the right of families to have their children protected from obscene literature and the right of individuals to read without censorship.

Break Down the Barriers

BY ROBERT E. HULDSCHINER

WHAT WOULD HAPPEN if Lutherans in the South opened their churches to all men "as Christ opened his arms wide on the cross"? The question was asked at a southern Lutheran strategy meeting by North Carolina Pastor Frank K. Efrid.

The conference had been called by the National Lutheran Council in co-operation with the Lutheran Church—Missouri Synod at Redeemer (ULC) Church in Atlanta. Topic: The future of the Lutheran Church in the changing South. Dr. Efrid predicted there would be "a crucifixion" of the church that dared break down racial barriers, but also an eventual powerful resurrection (*see "The Lutheran" of last week*).

I asked some southern pastors at the conference whether they would be willing to suffer the kind of crucifixion Dr. Efrid was talking about.

One man said he might, but another one said he had a duty toward his old-established members. Could he really plunge into integration with a clear conscience if it meant tearing the unity of his congregation to shreds?

THE PRESIDENT of a southern synod said the key to the solution was to let Negro pastors develop Negro congregations. He added regretfully that he had no Negro pastors available for the job. (Staff members of the Board of American Missions told me that the few Negro pastors in the ULC north of the Mason-Dixon Line show marked reluctance to

move south, and a Missouri Synod man said that the Negro missions developed during the past 40 years by Missouri have progressed so slowly that they amounted to "ecclesiastical suicide.")

One pastor with a large southern parish said that Negro parishes would mean nothing as long as integration is not accepted as basic church polity down the line—from youth camp to college, and the meetings of ULC Men and Women.

BUT THE complexity of the problem was best illustrated by the pastor of a large city church which has a long-standing policy of admitting Negroes to worship (few have come so far).

Four Negro girls came to that church during the kneel-in demonstration. Because the move was obviously political, the pastor resented it. He didn't mind their presence but their intentions.

This pastor is a leader in white southern efforts to bridge the chasm between the races. He has had innumerable meetings and conferences with whites and Negroes trying to get beyond the intangible "feelings" and "moods" of both parties to the discussion of specific issues. At the time of the sit-ins he tried to convince local businessmen that it was time to open their lunch counters to Negroes. He knows that segregation is dying.

But he is appalled at the organized effort of Negroes to speed up the demise. He sympathizes with their motives but criticizes the strategy, in part at least because it is led by outsiders and NAACP "professionals."

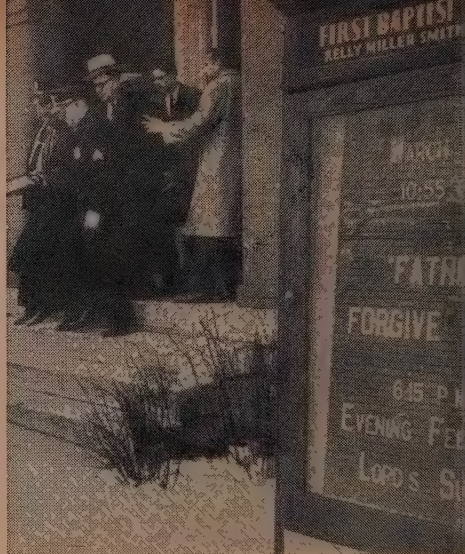
THIS ATTITUDE was marked by a complete absence of self righteousness. He knew, and he had told his congregation, that they were torn between the two poles of the Christian dilemma—between sin and grace. He, as every other southern pastor at that meeting, was deeply aware of his Christian obligation to fight all prejudice against a man because of the color of his skin. But he also knew about the emotional block against accepting fellowship with people of any color or creed whose standards or behavior are different from those of the society in which he lived.

THERE WAS so much scheduled and unscheduled talk about the problem of race relations that the absence of the people talked about became more and more glaring. The church where the meeting was held stands high over a beautiful street lined by hotels, motels and expensive stores. It is flanked by a Methodist church, and faced by First Baptist Church which takes in more than one city block.

Negroes are remarkably absent from this part of Atlanta. Fifth Avenue in New York and Chestnut Street in Philadelphia give you a sense of the multi-race population of those cities. Peachtree Street in Atlanta does not. Its gentility is polished, manicured, and white.

I FELT THAT I should go in search of a person who could talk for the absent second party. The host pastor of the conference arranged an interview with Dr. Benjamin Elijah Mays. Dr. Mays (Ph.D. from Chicago University, ten honorary degrees, five books on Christianity and race) has been president of Morehouse College, a leading American Negro school, since 1940.

I told the cab driver to take me to Morehouse College. He didn't know



SIT-IN FLARE-UP OF SPRING 1960
Negro youth leader arrested in church

where it was. I told him it had been in Atlanta for almost 100 years. He shook his head in amazement and radioed the dispatcher for instructions. The dispatcher had a hard time locating it. Finally he gave instructions.

We crossed the railroad and got into the Negro part of Atlanta. I thought of what the speakers had said the day before about housing conditions of southern Negroes being not as bad as in the North and was inclined to agree. Streets looked pleasant, homes were in relatively good shape though many were in need of paint. I thought of such hopelessly sad places as the sagging Negro homes between Englewood and Teaneck, New Jersey, and concluded that the plight of the southern Negro had been overdramatized by Northerners who didn't know what they were talking about.

THE CAB DRIVER got lost twice telling me he didn't know this section of town and finally delivered me to a large Negro campus and then drove off. I asked for

President Mays' office and was told politely that I was on the wrong campus. Morehouse was a mile away.

The hour of my appointment was almost there, and I asked a secretary to call a cab. She said she couldn't do it. A white cab would have to come "from the city" and might refuse to come or have a hard time finding its way. And a Negro cab couldn't take me. "There is a law," she said.

I asked her what I should do, and she said, "Walk."

I started walking. The sun was hot, the road was dusty, and the houses didn't look cheerful anymore. Had I freely chosen to walk to Morehouse College I might have enjoyed it. But "there was a law" that made me walk and I resented it.

I began getting a notion that this whole race business in the South wasn't so much a matter of social justice or economic opportunities for all but of a law making you do things you resented chiefly because you had to do them.



DR. BENJAMIN E. MAYS
Walk the earth with dignity

I WAS SLIGHTLY out of breath when I reached Morehouse College. It's a good-looking campus with clean buildings. Students were just coming out of classes and, except for the color of their skin, were no different from American students on any other campus, except there was perhaps less laughter and exuberance than on some northern campuses I have seen.

Dr. Mays is a man in his sixties with closely cropped greying hair, penetrating eyes and a calm voice. I told him that there was a meeting on the other side of town where race relations were being prominently mentioned, and that I had come to ask him what he would have said to the conferees if he had been there.

He smiled a bit and said whatever he would have said wouldn't have done any good. I insisted, and his smile vanished. "I would say one thing," he said. "Open your churches to all that want to come and leave the consequences to God."

I asked him what the Negroes wanted. Was it "status" as some people at the conference had told me? He said, with a rising tone of voice: "The crux of the matter is, the Negro wants to be treated as a human being—no more, no less. No white man can give me 'status' but I don't want the prevailing social conditions to prevent me from attaining status in my own right."

IT WASN'T a matter of being "accepted," he said, but of being allowed to "walk the earth with dignity," not as a "subhuman" or "untouchable." He added as an illustration that he would be in New York two weeks hence and that he would go to a first-rate hotel and eat in good restaurants, not to make a point but because he liked a good bed and good food. In Atlanta, he said, he couldn't get them.

I thought of the resentment of the

pastor who criticized the kneel-ins for their attendance at church not because they wanted to worship but because they wanted to make a point. Dr. Mays asked whether the motives of white people at the service would be equally under scrutiny. Perhaps, he said, they too wanted to make a point—to belong to a congregation or to be seen doing something that would give them community status.

I knew that even if this were true there would still be a difference between the “point” made by a Negro in a white church and between that made by a white Lutheran among fellow Lutherans but I perceived the futility of arguing about it and asked: “What next?”

HE SAID, “Break down barriers, step by step. Public transportation, lunch counters, churches . . . perhaps taxicabs next . . . We’ve got to play it by ear.”

I asked him what would happen if Lutherans did what Dr. Efrid had said the evening before about opening church doors wide to all men. “Very little,” he said. “Negroes wouldn’t tear down your churches to get in. They have their own churches. Perhaps a few would come to find out what your service is all about.”

I told him about the concern expressed by some that simple admission of Negroes to white congregations was not enough if plans for total integration in church organizations and schools were not implemented beforehand. He shook his head: “Let the consequences take care of themselves,” he said. “The fear and worry about the results of integration are about nothing. A hundred years ago we thought the world would collapse if the women got the vote. Look what happened.

“It’s going to be the same thing with integration. The young people of both

racers are already oriented in that direction. It’s just a matter of time. Let things adjust by themselves.”

How long would it take until all churches would be open to all who wanted to come? He got very serious and said: “If we can’t open the church doors, all church doors, in five or ten years, let’s quit pretending being Christians.”

I thanked him and left.

I DON’T KNOW whether anybody could draw the balance of all these different southern voices speaking on integration. I can’t.

There is so much good will on both sides, and yet so much inability to overcome prejudice and resentment; and the memory of centuries of a strange relationship that bound white master and Negro bondsman together in an unacknowledged basic unity of southern life adds further to the blurring of the picture.

Perhaps, since we are in a period of rapid transition where, as Dr. Mays suggested, consequences do take care of themselves, a balance cannot be drawn at this point. The coming generation will do it, and their elders have no doubt about how they’ll go about doing it. Local laws and social taboos will fall.

THIS MAY NOT change the human situation. Some southern pastors said that where local segregation laws fell, racial dividing lines were drawn even more sharply because white people would more consciously underline their preference to stay with white.

But at least the laws will have changed. Prejudice will freely move at the level of social traditions and relations among people. But it will not be codified by lawyers and enforced by police.

This, in itself, will be progress.

The Last Word

About Atlantic City

**Story and pictures from the 1960
United Lutheran Church convention**

FLAGS BEARING Luther's coat-of-arms flew alongside those of the United States along the Atlantic City boardwalk last month during the convention of the United Lutheran Church. Fair skies welcomed the visitors during the first seven days of the convention and a wind-whipped rain pelted homeward-bound delegates on the last day.

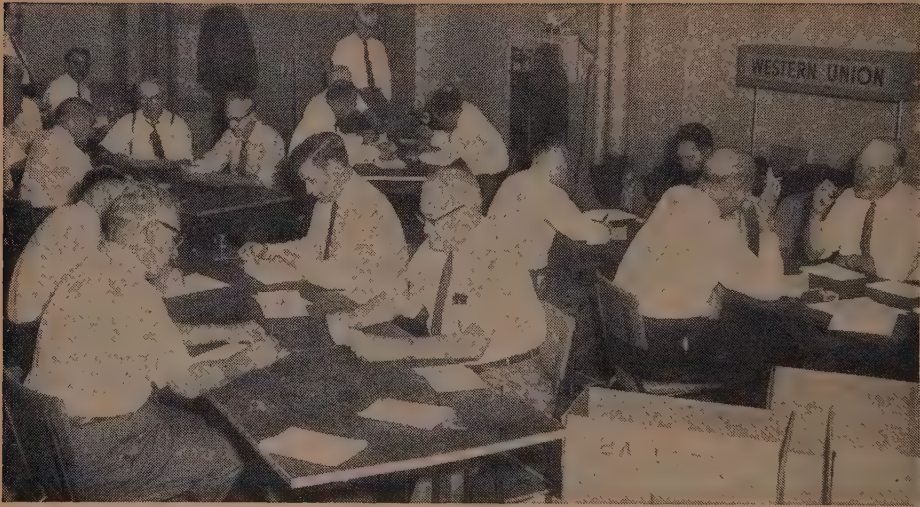
In addition to 682 delegates and eleven official visitors, Dr. George L. Miller,

New Jersey Synod convention chairman, noted a record attendance of "unofficial" visitors. The committee lost count after the supply of 2,000 convention badges had been exhausted.

Biggest business of the convention came on the second day of meeting. Delegates voted for approved plans for the merger of the ULC with the Augustana, American Evangelical and Suomi Lutherans.



BALLOTING at Atlantic City did not take much time. A new secretary—Dr. George F. Harkins—was chosen on the first ballot. Members of boards, with a few exceptions, were also chosen on first try. One run-off election filled additional board vacancies.



HARDEST-WORKING group of laymen at the convention was the Election Committee headed by Mr. J. Russell Barley. After polls closed, ballots were counted backstage

At later sessions the longest argument raged around a Board of Social Missions document urging the outlawing of nuclear weapons. After a day-long debate, the staff of the board held an impromptu "public hearing" to guide it in making changes in the document. The hearing lasted nine hours. Amendments made under the guidance of Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs and an advisor to the United Nations, won support from the delegates.

Major theological interest centered in a 10,000-word document outlining the theological basis and current practice in the celebration of Holy Communion. A team of theologians answered delegates' questions.

CITIZENS of Atlantic City saw a demonstration of how delegates go to church, when lines of people stretched out a block in each direction waiting to get in to St. Andrew's Church (only Lutheran congregation in Atlantic City) at 8, 9, 10, and 11 o'clock on Sunday morning,



ONLY WOMAN MEMBER of the ULC Executive Board, Mrs. C. W. Baker, Jr., L.H.D. of Pittsburgh, presented some of the items in the board's report to the convention

Oct. 16. There was such an overflow at the 11 o'clock service that an impromptu service was scheduled at 12.

This is the Statement on "the Problem of Nuclear Weapons" affirmed by the Atlantic City convention

WE BELIEVE that the great technological advances in the nuclear-space age hold great promise for the future of civilization at the same time that they pose the possibility of its destruction. We believe that these new dimensions of knowledge and power have developed under the sovereignty of God who continues to rule over men and nations. In the light of his redeeming act in Jesus Christ we hold that it is his loving will that this new potential be used in the service of justice, freedom, and peace, and that it is the responsibility of Christians to make every effort to guard against its destructive employment and to harness it for the general enhancement of the life of all mankind.

We recognize that, because of the pervasiveness of sin, war is always a threat; but we do not believe that it is therefore inevitable. Hence Christians are constrained by the love of God in Christ to join with others in working for the abolition of war and for the extension of peace, justice, and freedom among the nations. In this process we must oppose and seek to overcome all forms of totalitarianism which deny the nature and destiny of man as revealed in Jesus Christ.

We urge the governments of the United States and Canada to wage peace and seek the prevention of war simultaneously by (a) assisting the economically underprivileged nations of the world to attain higher standards of living; (b) consolidat-

ing and extending their ties with free nations; (c) engaging with other governments in peaceful competition where important differences exist and in peaceful co-operation where fundamental principle is not compromised.

WE URGE the governments of the United States and Canada to support and strengthen the United Nations and its agencies. There is particular need to encourage the development of the rule of law as well as provisions to insure international security in a manner compatible with the security needs and vital interests of all nations.

We reaffirm that though conscientious objection to military service is rejected as normative for the church's political ethic, it should be respected and protected as a vocational choice for individual Christians.

We recognize that armaments are today a basic element in international diplomacy. Their possession in peace may serve to deter aggression. Their use in war for purposes of defense may be justified as a necessary evil in a sinful world. Under no circumstances can aggressive or preventive wars be sanctioned. Armaments, both their possession and use, have always been fraught with hazards, but they have now reached a destructive capacity which is fully utilized, could engulf nations in a holocaust of mutual annihilation. We are therefore convinced that the decision to have recourse to arms must be determined by the extent to which freedom and justice may be advanced. No nation is justified in the use of weapons of such magnitude as would result in the total destruction of human life. At the same time we recognize that the dilemma posed by the availability of these weapons can be resolved in abstraction only at grave risk. We are persuaded

that this dilemma will remain a burden of mankind through the foreseeable future and that decisions must be made humbly and responsibly as each new situation arises. The dangers inherent in the nuclear-space age will be decreased in proportion to the effectiveness of agreements for the cessation of nuclear weapons testing and the reduction of national armaments under international inspection and control.

We call upon the governments of the United States and other nuclear powers to persist in the efforts to arrive at effective multilateral agreements on the cessation of all kinds of nuclear weapons testing with provision for adequate inspection and control. Toward this end we believe that a moratorium on testing should be continued until every opportunity to secure such effective agreements has been utilized. We advocate this position not only because hazards to health will be thereby kept at a minimum but also because agreement on the cessation of testing could serve to allay suspicion and provide an international experience in inspection and control which are deemed essential to the regulation and reduction of armaments in a manner that will not endanger the security of any nation.

Recognizing that an open-ended armaments race poses grave peril for ourselves and all nations, we urge the governments of the United States and Canada to engage in untiring search for new and viable forms of arms limitation and control. We believe that this requires dealing realistically with the unsolved problems of the cold war. Any approach should therefore include efforts directed at relaxation of international tensions and settlements of political problems and calls for a readiness for step-by-step progress and patience with limited achievements.



Overseas visitors addressing conventions included Desmond Hamlet (above) from British Guiana, a Waterloo Seminary senior, who will be ordained next year, and Melton Clinton, son of a tribal chief in Liberia (below), now at Penn State Univ.

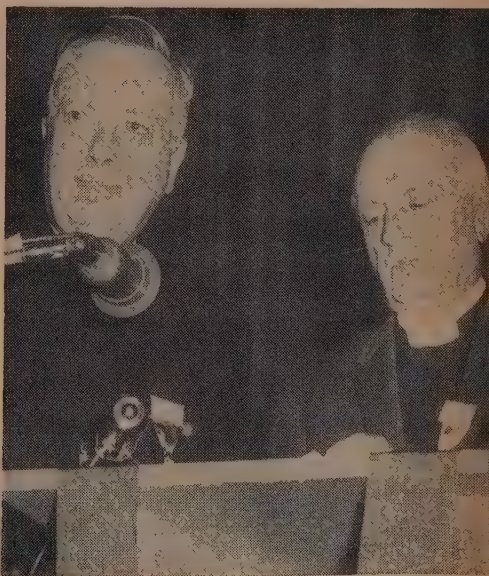




DELEGATES rose to applaud Dr. F. Eppling Reinartz after he had made a brief valedictory address in concluding his report.

"The hand of the Lord has been gentle" during his 14 years of service in one of the church's highest offices, Dr. Reinartz told the convention. He will become president of the Southern Seminary on Jan. 1.

At right, Dr. Fry welcomes Bishop Henry Knox Sherrill, former presiding bishop of the Protestant Episcopal Church, who represented the World Council of Churches. Bishop Sherrill is one of the council's honorary presidents. "No friendship in my life is more precious than my friendship with Dr. Sherrill," Dr. Fry said.



DR. FRY and Dr. George L. Harkins are pictured together after the latter's election as secretary to succeed Dr. Reinartz. An 11-year relationship as assistant to the president of the church will be changed somewhat as Dr. Harkins moves down the hall of the Lutheran Church House at 231 Madison Avenue, New York, to occupy the secretary's office. Change-over date is Jan. 1.

Statement on the Sacrament

Theory and practice of Holy Communion were studied

THERE HAS never been any doubt among Lutherans about their reverence for the sacrament of the Lord's Supper. It has been about some details regarding celebrating the sacrament that questions have come up.

Is it proper for a church youth group, off for a weekend of Bible study at a summer camp, to close their meeting with the sacrament administered to them by a pastor? Should a layman be permitted to assist the pastor in distributing the bread or wine? Should the sacrament be celebrated in parish churches once a week, once a month, four times a year?

Since 1940 some of these questions have been discussed at conventions of the United Lutheran Church. In 1956 the ULC authorized a commission to "make an extended study of the Sacrament of the Altar in all its implications as they relate to the life of the church."

Last month in Atlantic City the 15-member commission presented a 10,000-word report.

AFTER THREE and a half hours of explanation and discussion the report, amended at a few points, was adopted "by the church as a guide."

This isn't a collection of laws, it was emphasized. "Diversity in practice has been characteristic of Lutheranism" since Luther's time, Dr. Edward T. Horn III, the commission chairman, reminded the convention. "What may be good and desirable in one situation may be bad and undesirable in another."

The meaning of the sacrament must be understood clearly, Dr. Martin J. Heineken of the Philadelphia Seminary asserted. "In what we say about the sacrament our whole understanding of the gospel and of the church is revealed."

COMMISSION ON SACRAMENT EXPLAINED ITS 10,000-WORD REPORT



This is not something at the fringe where it really makes no difference."

The sacrament, he said, "is 1) a memorial of a once-and-for-all past event, 2) a joyful celebration of the presence and self-giving of the total Christ, and 3) a looking forward to the realization of a full face-to-face fellowship in a new heaven and a new earth."

SOME PEOPLE suppose, said Dr. Theodore G. Tappert of the Philadelphia Seminary, "that the way in which we observe the Lord's Supper today is the way in which it has always been observed since the time of the apostles." There have been changes in practice as "the inevitable result of adaptation to different peoples and cultures."

It did not seem "strange or improper" for people in the early church "to exchange a kiss of peace in token of Christian brotherhood when they were about to participate in the Lord's Supper." By the fourth century, Dr. Tappert said, "this practice was being abused." Chrysostom complained that "the churches were resounding with offensively enthusiastic osculations."

"EVERY WAY of doing things," said Dr. Tappert, "every symbol, every action, every gesture, every ceremony is of itself neutral. However the context in which it is used and the meaning it conveys may make a practice helpful or misleading and, in this sense, right or wrong."

At the "heart of the sacrament" as the Reformers understood it, said Dr. Tappert, "is not what we do but what God is here doing. God gives himself to us and for us. God reconciles us. God forgives us. What we say must rhyme with what we do, and what we do must rhyme with what we say. Here, matters which of themselves are matters of indifference may become matters of great difference."

THE COMMISSION's statement on the sacrament began with a lengthy outline of "the theological foundations upon which practice must rest," according to Dr. Horn. Then came an attempt to describe "some of the more pressing problems requiring contemporary application." It closed with "a few typical questions by way of illustration."

It was on "typical questions" that the convention centered its discussion. What about administering communion to the bride and groom in the marriage service? The "nuptial mass," said Dr. Tappert, was a "late medieval development." It did not come in the Roman Church until the 13th century, was discarded in the Reformation, and did not come back in Lutheran churches (a few, here and there) until after World War I.

"If it is true that, in the Lord's Supper, God in Christ comes to us, forgives us, re-establishes a relationship with us, why should we want the sacrament in connection with marriage?" Dr. Tappert asked. "Is it that we regard marriage as being in itself something wrong? something evil that requires to be sanctified in some special way? The Reformation said no. Henceforth none of this."

("What we say must rhyme with what we do, and what we do must rhyme with what we say.")

THE STATEMENT does not flatly forbid the sacrament at a wedding, said Dr. Heineken. "But in the normal life of the congregation, of which those who intend to marry are members, there should be plenty of opportunity for them to attend the sacrament," so a marriage communion is unlikely to be warranted.

President Harry F. Baughman of the Gettysburg Seminary said he was concerned about a bridal communion being made "only a spectacle, a part of the

great spectacle of the bridal procession and all that's involved."

Then what about celebration of the sacrament at the ordination of pastors? Usually only the men ordained receive the sacrament. Isn't this "a mass of special intention," in line with Roman Catholic practice? The answer was that others besides the ordinands should be invited.

HALF A DOZEN practical questions were answered in terms of the theological principles asserted.

Frequency of communion. The situation is changing because people move around more than formerly and, due to employment circumstances, can't always be in church every Sunday. To make the Lord's Supper often available to each now means that in some parishes it must be available to all each week," although not all will receive it even though present at the service. "It does not follow that reception at every celebration is to be considered a law of piety."

A layman as communion assistant. "It is appropriate that more than one person participate in the administration of the sacrament, particularly in the distribution of the elements. Wherever a lay person so assists, he should be a communicant member of the church, be approved by the church council for this purpose, be given training by the minister, and be specifically commissioned for this ministry in his congregation only. His service should be made subject to annual approval by the church council or congregation."

It was considered better to have a specially appointed lay member of the congregation assist in communion than to employ the services of a student for the ministry who is serving as an assistant to the pastor.

Common cup or individual cups? "Banning of the use of a common cup by civil law in some states, and general training in hygienic measures in our society, have caused understandable concern about the continued use of the chalice. . . . It is appropriate that the vessels used in the sacrament do not create an obstacle to the devotion of the people."

Wine or grape juice? This cannot be "settled on the basis of the New Testament" or history of the early church. There is a "length and unity of the tradition which specifies wine as the element commonly used." This is "not to say that grape juice may not be used either in the instance of an offense to the conscience . . . or because of reasons of health."

Kneeling or standing? Kneeling seems better, since it demonstrates man's acknowledgment of God's mastery. Standing is not inappropriate "where local conditions make it more desirable."

MUCH DISCUSSION arose regarding who may receive the Lord's Supper in Lutheran churches. At present only confirmed members are considered eligible but the commission was instructed to study the relation of confirmation and communion. The convention agreed that "the sacrament is open only to those baptized Christians who respond in faith and in willing, thankful obedience to the gospel."

No "blanket ruling" was made about "the celebration of the sacrament in interdenominational assemblies," but Lutherans were warned against "indiscriminate participation" in such services. It was agreed that "the time is ripe for Lutherans to initiate theological discussion with other Christian bodies regarding intercommunion."



Church people are like airplanes but some don't get off the ground

BY ROBERT E. KARSTEN

EVERYONE SHOULD learn to fly. This is my considered prescription for the ills of mankind. Like Beechman's pills, flying will cure anything from gout to summer complaint. So if your back aches, your head hurts, your bankbook is out of balance; if the boss has been grumpy, and the children are staying out late, learn to fly.

It should be easy. I say this because I have a theory that church members are like aircraft, and since they are that way, they shouldn't have much trouble learning to fly. This theory is a celestially derived anthropology of churchmanship. I present it here for your reference, and with the firm conviction that most church members can find themselves herein described.

First, there is THE JET PROPELLED CHRISTIAN. Before he can take off for the Lord's work, he needs a long running start. Once he gets going, he can cover a lot of ground in a great hurry. He moves along so fast that the section lines along the route of life become a blur.

His fuel load is critical; he gulps the Word of God in great quantities, but the closer he gets to the earth, the less efficient he becomes. He is very glamorous, very lean, very important, but he uses up the resources of his pastor and is often ready to try out a new one.

THE GLIDER CHRISTIAN. This good soul is the most willing of the lot, but he can't make it on his own. He needs a tow to become airborne, but once aloft



Aviator Robert E. Karsten, 30, was born in Kansas City, Mo., graduated from Augustana College in Rock Island, Ill., and Chicago Seminary, and served Trinity Church, Estherville, Iowa, and Reformation Church, Wichita, Kansas, before becoming associate pastor of St. Mark's United Lutheran Church, Kansas City, last year.

his controls must be carefully manipulated to keep him there.

He'd like to fly under his own power, but his need of constant direction makes him essentially undependable. He'd love to help, but he causes more work than he can offer in return.

THE MODEL-AIRPLANE CHRISTIAN. He is not really a pilot at all, but a spectator. He doesn't want to fly, but he does want to manipulate the controls. For him, the church goes around in circles at a constant speed, and it never comes to a new horizon.

He chooses the length of the control cable and takes great delight in watching the church go around and around, sometimes high, sometimes low, but always near to home.



There is **THE BLIMP CHRISTIAN.** This man is very big—physically, at least—and his massiveness convinces him of his own importance. Actually he flies only because he is lighter than air, and he floats impressively over the parish countryside calling attention to his own importance.

But for all his size, he has a small payload: He carries himself and perhaps a few others, but always slowly. He is graceful, but nearly useless. His chief problem is that he is so easily blown about by changing currents of opinion. He cannot fly in bad weather.



Then there is **THE BALLOON CHRISTIAN.** Up and down, up and down. Hard to launch; harder to recover.

And thanks be to God, there is **THE DC 3 CHRISTIAN.** He is conventionally powered by the twin engines of faith and hard work. He can fly on either one if he has to. He is durable and versatile. He'll carry anything from refugees to the archbishop.

There is no beauty to him, and little gracefulness. By comparison with many other Christians he is slow, but he is the most persistent of all. He has been at it longer than any of the others, and he shows no signs of stopping now. He'll be happy to land in an Afghan pasture or at Idlewild International.



It makes no difference to him, because he was born to fly, and he loves it.

FIVE MAKE A FAMILY

Brief Rebellion



"THAT DAY comes, sooner or later," Dan said. My husband and I were talking one evening, just after Karen left for choir practice. "Sooner or later I think all young people rebel against religion and church activities. The rebellion might last a weekend or a year."

"We're lucky," I said. "Our children's rebellions last only a few days at a time. And it's not rebellion against church or faith. It's simple rebellion against adult authority. You notice that when Karen or Pete or Sue see that *we* aren't fighting their rebellion, they return to church activities willingly."

"It's a part of growing up. Remember when Pete said he couldn't see the reason for confirmation studies? Now he looks forward to classes. And when Sue stamped her foot and said she'd not go to vacation Bible school? And then her friend, Buzzy, went with her."

DAN SMILED as he recalled these episodes.

"And Karen . . . she's had several small anti-church flare-ups, but none lasted long. Once she said she was sick of being a baby sitter for a bunch of Sunday school brats. Remember, Dan? She was sorry afterwards, because she enjoys her work with children."

"Then she threatened to absent herself from all church social affairs," Dan added.

"But she went back when the Luther League had a pot-luck supper and a musical program. She couldn't keep away from music."

"And now it's a rebellion against choir practice once a week and singing in church on Sunday. I wonder what triggered this revolt?" Dan questioned me. "It always takes the right spark."

I KICKED OFF my shoes and settled in a corner of the couch. Karen was at choir practice. Pete was at a sports event at school. Sue was entertaining a friend in her room. Dan and I had time to talk . . . alone.

"Karen and Alice Anderson—this is just my guess—have been running around with a group of young people, new in the town and the high school, who don't seem to be church-goers. Oh, their parents are members of churches . . . but the youngsters seem to run loose on Sunday. Last Sunday, don't you recall, Karen sulked because she had a special teachers' meeting and she and Alice couldn't go with that gang on a picnic-hike?"

"Turned out that it rained and was cold," Dan said.

"The fact that it was a bad day didn't appease Karen."

"But what's the reason for this huff tonight?" Dan persisted. "She usually races through her homework on choir night, meets Alice or Hank or Bob on the way to church, then they go out after choir rehearsal to eat and listen to juke box records."

"Karen was quite scornful tonight . . . for Karen. She's usually more even-tempered," I remarked. "I wanted to call her on some of the things she said about

church and how church tied her down. But I didn't."

"I WANTED to be critical, too," Dan said. "Should we have pointed out that neither we nor the church demands that she join choir, teach in Sunday school, be an officer in the Luther League, attend church services, or give money to the church? We've created the atmosphere for joining and giving and sharing, but we seldom *demand* that our children do the same. And certainly the church doesn't *demand*."

"I know." I nodded in agreement. "We've always felt that example was the best teacher. And it has been, in our family. Not only our example, but the fact that the pastors of our church are family friends, that our friends and neighbors are church-goers—whatever their denomination, that our children and most of their friends have grown up with the feeling that church is important. But, as you say, Dan . . . the time comes sooner or later . . ."

". . . when all the chickens want to break away. Maybe I offered the spark tonight, Connie? I reminded Karen three times that she was going to be late for choir rehearsal. Each time she snapped at me—something about choir not being *that* important."

"I do think her new circle of friends has a lot to do with it. Maybe, after those young people have been here a while, they will be caught up in *their* church activities, and Karen will feel different about *hers*. Mrs. Anderson tells me that Alice is just as touchy as Karen at this moment on the subject of church."

"I HOPE Karen doesn't drop out of choir—or any of her other activities—a hasty decision. She'd be sorry. She likes what she does. Where's the TV sheet, Connie?" Dan picked up the evening paper, then dropped it.

"I think a teenager needs some associations and activities besides school activities. Karen is broadening her life because she has so many interests and circles of friends. School friends, church friends, the people she meets on her job at the library or as a baby sitter, the boys she knows in the neighborhood, Peter and Sue's friends, too."

HE PICKED up the paper again. "Want to relax with a light family comedy, Honey?" Dan asked. "Let's watch some other family solve its problems. It seems so easy on television."

"Fine. I'm not going to worry about Karen. I think she'll be over her distaste for church in a few days. You know she's on a committee that's putting on a program for a joint Luther League meeting. That's quite a job. In her sudden distaste for choir, she's forgotten how fun it will be to develop the program."

"I know. Karen once said she'd like to invite some of her new friends to Luther League . . . the ones who don't seem to belong to anything."

As Dan spoke, he twisted the TV station finder. "You can't rebel against church and yet invite your friends to visit your church!"

The TV screen grew bright. "Here's a good program, Connie. This family has problems that make ours seem pickles!"

GOD'S CHILDREN are our brothers, and we cannot be said to love God if we do not love his children. We are loved undeservedly and we can love even the undeserving.—FRED H. LINDEMANN in *The Sermon and the Propers*, Vol. III (Concordia)



WORSHIP NOTEBOOK

CHURCH MUSIC IN EUROPE

ON NOT A FEW occasions I have ventured to write about church music. What I had written was not always seconded by all those men and women who preside over organ consoles and church choirs. Perhaps, I mused, the musicians—like the florists, morticians, and certain other dissenters—are organized. Word had gone out from some central intelligence office. The mail was stacked high.

But for all the argument back and forth, a question still remains—what is to be the role of music in the churches? Attempt to answer that one and you are soon caught up with all sorts of practical problems. I doubt very much whether anyone seriously would propose to eliminate all music from the services (although there is nothing wrong with a “said” service), but allowing for the singing of the liturgy and the hymns *by all present* how much more music shall there be?

IT IS TRUE that the musician, like the architect, the painter, and the sculptor, is an artist. If, in addition, he is a Christian, he rightly feels obligated to offer his art to God in thanksgiving. God has given him a talent, and it is only right that that talent be used to praise God.

Moreover art requires an audience. When we do something and do it well, it is natural that we wish to share what we have done with others. What a dull world this would be had every artist practiced his art only for his own satisfaction.

Men or women in charge of music in various parishes do their best to provide the proper kind of music and the best performance of it. Whatever the scope of the organ, the range of the choir

voices, or the limit of the musician's own training, they have one goal, the praise of God through music.

In most of our churches it is customary to have three or four hymns with the liturgy on a Sunday morning. In addition, the choir usually sings an anthem and the organist plays a prelude, an offertory, and a postlude. The more enthusiastic the director of music, the more this additional music is increased. Sometimes we hear two and even three anthems on a Sunday morning.

IT IS AT THIS point that the debate on church music becomes heated. On the one side is the musician who argues for praise of God through art, and “giving a role to all of the choirs at the service.” Opposing him are some pastors and people who feel that a line has to be drawn, beyond which music shall not pass.

It is here that the argument begins to go against the musician. Allowing that music is an art, and that it can be offered to God in our worship, the suggestion is often made that special services for music ought to be provided at an hour apart from the normal Sunday schedule of worship. The usual reply from many musicians is, “It's impracticable—no one would come!”

Every time I hear this, I begin to feel less strong about the argument that “music is art to be shared.” What I find in its place is the unspoken opinion of a person who—though never saying so in so many words—admits that what he really wants is a captive audience.

Isn't the fellow who says, “They'll never come,” admitting that he is forcing

music on those who, having come to worship, are required to listen to anthems and organ selections. Why won't *they* come? Is this an admission that music can't stand on its own feet? If it is done well, won't people come?

THE CHURCH MUSICIANS in this country can take a lesson from their brothers in Europe. On one weekend in Berlin I was able to attend two musical services in churches. Neither supplanted the regular schedule of what we regard as Sunday services, yet each was truly a service of worship with an emphasis on music.

On Saturday evening, Sept. 3, a service was held in the Heilsbronn church at 8 P.M. People passed along dark streets to this recently redecorated building while the majestic bells in the tower announced the hour of worship. The altar candles were lighted. After the pastor's silent prayer before the altar, the service began with the chorale "Christe, der du bist Tag und Licht." Attendance was good. After an invocation and a psalm with Gloria Patri, the pastor offered a prayer and then a portion of Isaiah 57 was read.

The organist played the chorale prelude "Wenn wir in höchsten Nöten sind" by Bach, after which the congregation sang four stanzas of the same chorale. There was a brief address and then the organist played Bach's "Passacaglia and Fugue in C-Major."

There followed a prayer, the Lord's Prayer, one stanza of "Erhalt uns in der Wahrheit," and the service ended with the benediction.

THE NEXT DAY in the new Kaiser Friedrich Memorial Church, a similar service was held at 5 o'clock on a Sunday afternoon. This time the service took on more the air of a sacred concert in which organ and flute were featured in works

by Jean Bap. Laillet, Joh. Nep. David, J. S. Bach, and Josef B. Foerster. The familiar chorale "Wer nur den lieben Gott" ("If thou but suffer God to guide thee"), concluded the service.

After the first two stanzas a scripture lesson was read. Two more stanzas followed and then the pastor preached for about five minutes. Following the fifth stanza came the Lord's Prayer and the benediction, and the service ended with the final two stanzas and the ringing of the evening bell from the tower. Here, as before, attendance was good.

There were other opportunities to hear good music. In France, a group of Lutherans interested in church music gathered in an 11th century former Benedictine abbey (now a Roman Catholic parish church) to hear a retired professor from the nearby University of Strasbourg play one of the historic Silbermann organs.

If church musicians in America desire to practice their art to the glory of God and the edification of their fellow men, music doesn't have to be heard only on Sunday morning at regular services. Nor should they need "captive audiences."

—EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Being a girl

QUESTION: I have tried to live up to my responsibility in giving my three children guidance in regard to sex. I have had some help from my husband. Ben is nine, Paul ten, and Diane twelve.

When I explained to them the roles which male and female take in the reproduction of life the two boys laughed and rejoiced that they would not need to have babies. But Diane was disappointed—almost crushed. She thinks it's unfair that girls bear all the children. She is now disgusted with being a girl—and with life. I wish I had said nothing at all.

REPLY: You carried out your Christian responsibility, but perhaps not with the best strategy. Hindsight is always revealing. It would probably have worked out better if you had given some parts of the instruction to Diane and to the boys separately. The expressions of the boys probably added to her discouragement. But that is water under the bridge. What next?

1) Diane is only twelve. She has not grasped the total of life. In a few years, as she comes to understand and appreciate the position and the various roles of girls and women in a Christian society she will undoubtedly come to think differently about what motherhood means. It is doubtful whether any of the resentment will endure. Association and confidences with other girls will help her adopt a better view of the whole matter.

2) Try to find an occasion casually to have further conversations with the twelve-year-old. Emphasize the high importance of motherhood, the high regard in which it is held, the honors paid to mothers, the glory of having so large a part in the creation of another generation, the Christian idea of women's position, the courtesies shown to mothers, and the unspeakable satisfaction of having children of one's own. Assure her that as she gets a larger view and understanding of human life and society she will have

abundant reason for being delighted that she is a girl.

3) Bring to Diane's attention the disappointment of women who cannot have children of their own, and their eagerness to adopt one or more babies.

4) Seek an opportunity to talk further with the boys also, and ask them not to say anything discouraging to their sister. Help them to see how great is a girl's privilege, and to understand that while a man's part seems much less, it is actually large and lasts through life. Being a good father is not easy, for it demands the best anyone can give.

Too many wants?

QUESTION: Douglas, eight years old, seems unable to live within his allowance. He wants ever so many things. Shall we give him a larger allowance, or just buy some things as extras? It seems to me that he gets enough money now.

REPLY: It is practically impossible to set a figure which will be satisfactory for all children of the same age and sex, because of differences in personal make-up and environmental variations. Some youngsters are more fond of mechanical things, of handling articles, or of owning them. They are also influenced by what others have. Aside from all this the family's finances must be consulted.

It could be that Doug's lack of satisfactions in other directions prompts his inordinate wants. Does he have enough varied interests, or satisfactory play equipment? Perhaps you should study his play, work, and relationships with other children, and help him develop them into more interesting and meaningful activities.

A THEOLOGY OF LAW

The Theological Foundation of Law. A Radical Critique of Natural Law. By Jacques Ellul. Translated from the French by Marguerite Wieser. Doubleday & Co., Inc. 140 pages. \$3.95.

The word "radical" in the subtitle affords an insight into the essence of this book, whether we adopt the connotation of "to or from the roots" or "taking an extreme position." The book is searching and profound, but doctrinaire in its refusal to recognize any reservations to the author's thesis.

Ellul, a professor of law at the University of Bordeaux, bases his concept of law upon the righteousness and justice of God and since it is of God, it bears, besides the elements of judgment, those of redemption and mercy, fulfilled in Jesus Christ. The Law of God is applicable to man by way of covenant, whereby God judges and pardons.

To prove that justice is not inherent in the nature of man, the author points out that when man reasons out the law, it tends to harden into a juridical system in which law is observed because it is law and not because it is just. With these points, we cannot quarrel.

The author, however, goes forward with his "radical critique" and makes such statements as "There can be no justice, even relative, outside Jesus Christ" and "there is no secular law. Anything man builds up under the name of law is precisely non-law." He explains Romans 2:14-15 "... Gentiles ... show that the work of the law is written on their hearts," by pointing out that it is not the "law" that is written on their hearts but the "work of the law."

The author's very positiveness makes the book challenging. It deserves the careful study it requires. JAMES F. HENNINGER

Allentown, Pa.

JEWISH MYSTICISM

The Holy Kabbalah. By A. E. Waite. University Books. 636 pages. \$10.

Generally the Jewish people have not been much given to mysticism. But there

have been some mystics among them. The Kabbalah is the name for their principal writings. The major work is the "Zohar"—written some 700 years ago, it seems, and embodying at least some much older elements. In form this is a commentary on the Pentateuch, with additions. But much of it is concerned with "hidden meanings," and it is not at all a real exposition of the Scripture. It includes much highly speculative philosophy and theosophy.

The present volume gives considerable space to the history of the literature. But the bulk of it is an attempt to present the ideas and teachings of the Zohar and other Kabbalistic literature. Much of it is difficult reading, for so many of the ideas are strange, and the language sometimes is not altogether clear. A few Hebrew words are given; there are many misprints in these. More Hebrew words are spelled out in English, for they are needed in the discussion.

Columbia, S. C. HAROLD L. CREAGER

PROVERBS FOR DEVOTIONS

The Proverbs for Today. By Thomas Coates. Concordia. 116 pages. \$2.

The preface says "... the Proverbs are as relevant and as exciting today as they were to the readers to whom they were first addressed ... the Book of Proverbs is essentially a manual of ethics ... These Proverbs reveal doctrine in action."

Here are 58 brief devotions, each but two pages in length. Headed by an appealing caption, each little study is a smiling but stinging rebuke to smugness, a stimulus to Christian action, a winsome invitation to make our deeds match our words. Current sins and foibles are exposed. Elemental goodness and decency are portrayed as inviting and satisfying. The study, "How to Say No," could have been labeled "The Power of Negative Thinking," for it shows that power with a wry smile at today's glib attempts to agree with all men and stand by no convictions.

Many topics are treated: affliction, anger,

avarice, bad company, beauty (true and false), children, contentment, courage, diligence, drinking, emotional maturity, fear of God, flattery, friendship, generosity, gluttony, gossip, home, honesty, kindness, love, old age, parents, pride, purity, slothfulness, tact, temptation, truth, wisdom.

This would make an excellent manual of private or group devotions.

Philadelphia

HENRY SCHERER

ALL VARIETIES OF CROSSES

The History of the Cross. By Norman Laliberte and Edward N. West. Macmillan. 72 pages. \$15.

Of the making of big, beautiful gift books for an "affluent society" there seems to be no end. Macmillan's recent entry in the gift book division, *The History of the Cross*, is beamed at affluent Christians. It is big, 9 x 12, beautiful (if you like modern art) and expensive.

Little fault can be found with the book artistically. The fifty illustrations were exquisitely reproduced in the Netherlands. The artist, Norman Laliberte, is the head of the art department of St. Mary's College, Notre Dame, Indiana. His line drawings are highly sophisticated. Pastels dominate the water-color washes he has applied sparingly. The overall effect is pleasant and gay in contrast with the symbols of suffering depicted.

Canon Edward West of the Cathedral of St. John the Divine in New York City saturates us with crosses . . . the Cross Cordeé, the Cross Engrailed, the Cross Cotised, the Cross Cercelé, et al. This, of course, is what he has set out to do. He broadens his subject to include anything remotely resembling the form of the cross in Egyptian, Indian, Aztec and other world religions, and includes examples of the "richness of liturgical devotion which the Cross has called forth."

All in all, *The History of the Cross* may be recommended as an attractive addition to a well-heeled church library or Christmas gift for someone who has everything.

Philadelphia

FRANK W. KLOS, JR.

JEREMIAH WITH PAINT BRUSH

The Vulgarians. By Robert Osborn. New York Graphic Society. \$3.95.

Osborn is angry about what "overweening desire for money and comfort is doing to America." The words in which he expresses this anger are about the same as in a few hundred newspaper or magazine editorials already published this year. But Osborn is an artist with great skill in putting this anger in graphic form, with flashes here and there of Daumier voltage. Mr. Osborn's prescription for the American sickness—that Americans stir themselves somewhat and return to the simple vitality of their ancestors—is romantic. But the pictures, about 50 full-pages, are potent.

G. E. R.

LIFE'S SCHOOLROOM

Family Story. By Philip F. McNairy. Seabury. 138 pages. \$2.

Family Story has been developed from a series of informal radio talks. In clear and refreshing down-to-earth chats Philip McNairy brings us face to face with problems in modern family life. He gives us experiences of how the power of God's love transforms everyday living.

In the chapter entitled "Houses" we find that it is what we believe and what we do about it that makes our house a home. We shall need God's help every step of the way in our home to have a sure foundation.

Philadelphia

ALICE SCHERER

A Dictionary of Life in Bible Times. By W. Corswant. Oxford University Press. 308 pages. \$6.50.

Information about numerous details of Middle Eastern life during the biblical period is given by a Swiss scholar (translated from French). Authentic explanations are given regarding the clothing, housing, food, occupations, arts, laws, animals, plants, as well as religious practices of ancient Israel and the early Christian church.

The dictionary is printed in large double-column pages with numerous line drawings. It is an extremely valuable reference book for any serious Bible student.

Televised Services Make Greater Impact Than Expected

IN OWENSBORO, KY., a woman in a wheel chair was lifted aboard a bus on which she rode the forty miles to Evansville, Ind. There, lifted from the bus by willing hands, she made her way to a hotel, checked in, and called the pastor of St. Mark's Lutheran Church.

"I'm a regular viewer of your televised worship service," she informed Pastor Richard M. Langsdale, "and I've come to Evansville to attend your Television First Anniversary Service tomorrow, as you invited us. Will you have two men call for me in a car in the morning?"

Beth Millican, a lifetime invalid, was one of many television viewers from Kentucky, Illinois and Indiana who crowded St. Mark's on Oct. 9 to participate in the worship they have "watched" over the past year.

When the first candle is put on a child's birthday cake, no one asks, "Was this first year worthwhile?" Yet this was a question implicit in the "first candle" on St. Mark's first birthday of televising its services.

ST. MARK'S has been radio broadcasting for three years, and had learned the value of sharing its worship with shut-ins, the aged and others. Out of that demonstrated interest came the seed-idea that the sacred beauty of the Lutheran liturgy could be better shared visually.

A special committee was formed (and still functions) to study this proposal. Clarence B. Noelting is the chairman. Others are E. A. Overbeck, J. B. Young, Dan Mitchell, Edwin Richter and Pastor Langsdale. They worked for months before the first telecast.

The decision to begin this "experiment" in extending the gospel of Christ was not easily made. Warnings and cautions were received. But the committee, together with the church council, persisted in the belief that, should the television undertaking do no more than offer a "live" sacred, spiritual

worship service to shut-ins, it would "prove its success." There was confidence that it would do far more.

On this conviction the congregation went ahead boldly. The members, about 300 adults, voted to borrow \$18,000 to meet the costs of equipment and installation. Today the 120-foot tower at the rear of the church building, supporting the microwave unit, is a symbolic monument to this vision and a landmark in the area.

RESULTS OF THE FIRST year of televising have not belied the warnings and doubts; but have far exceeded expectations. A few measurable results:

1. An audience of some 10,000 viewers weekly.
2. Letters received from viewers in three states.
3. Identification of St. Mark's in the metropolitan community as a "city-wide" church.
4. Growing appreciation of the Lutheran liturgical worship as a truly sacred spiritual experience.
5. Growing response from unchurched persons.
6. A 21 per cent increase in church attendance, and 21 adults received into membership as a result of television contact.

"WITH THE completion of this first year of televising our worship service," Pastor Langsdale states, "we in St. Mark's believe we have added a new dimension to our Lord's great commission: 'Go ye into all the world ...'"

"We sing unto the Lord a new song—one of praise for a frontier entered. Much yet remains to be learned, much to be accomplished; yet we lift up our hearts in gratitude for those souls touched with the light and love of Christ's Gospel through this, our Church of the Air for The Tri-State."

ULCA Worship Conference Scheduled at Fort Wayne

By WILLIAM L. PIFER

INDIANAPOLIS—The First Annual Conference on Worship of the ULCA will be held Nov. 29-30 at Trinity English Lutheran Church, Fort Wayne, Dr. Paul H. Krauss, pastor.

The meeting will be attended by seminary and college professors, chairmen of synodical worship committees and other interested persons from throughout the United States and Canada.

Speakers and leaders who will take part include Dr. Krister Stendahl of Harvard University, the Rev. Henry E. Horn, the Rev. Edward T. Horn, III, and Dr. Edgar S. Brown, Jr. The object of the conference is to create a ferment of interest and inspiration in areas of worship which may be taken back to the synods, seminaries and college by those in attendance.

Following the conclusion of the ULCA Conference, plans will be made for a Worship and Music Conference for Indiana, to be conducted by the synodical committee.

TRINITY CHURCH, Terre Haute, the Rev. Charles H. Ostheim, pastor, dedicated its new church school and classroom building. Completed after three months of construction, it is the first addition to the church which was dedicated seven years ago.

The new wing will house five Sunday school rooms, a nursery, and a large lounge. It is air conditioned.

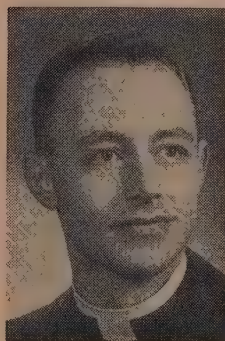
When landscaping is finished, the project will mark the first major step in a long-range plan that calls for building a larger church east of the present edifice.

DEDICATION of the new chancel in Salem Church, New Augusta, the Rev. John Spangler, pastor, was held Oct. 9 with Dr. Walter M. Wick, synod president, participating.

The Salem congregation is also planning dedication services on Nov. 20 for the "Coronation" Carillon given by the American City Bureau, Inc., in memory of the late Mr. Bart R. Brammer.

Morris Niedenthal Joins Chicago Seminary Faculty

THE REV. MORRIS NIENTHAL joins the faculty of Chicago Seminary this month as



PASTOR NIENTHAL

an instructor. He will teach a course in Christian education, but his principal work will be assisting Dr. H. Grady Davis in the field of homiletics. With two men guiding the student preaching, it will be possible to give more personal attention to individual students than before.

Pastor Niedenthal is a graduate of Northwestern University where he majored in speech and won national honors. He received his B.D. from Chicago Seminary in 1956, then studied for a year on a Fulbright scholarship at Manchester University, England, in the New Testament field. For the past three years he has been pastor of St. Andrew's Church, Columbia, Mo.

Distaff Counselor at MSU

EAST LANSING, MICH.—The Lutheran student ministry at Michigan State University will be served by the distaff side this school year. Miss Tecla Sund is taking over the campus duties of the Rev. Donald W. Herb, on leave to complete work for a Ph.D.

Miss Sund has been a counselor to Lutheran students at the University of Minnesota for the past five years. Her father, the Rev. W. E. Sund, is pastor of St. Paul's (ALC) Church in Dearborn, Mich.

Pastor Herb, co-pastor of University Lutheran Church since 1957, also has been teaching in the Michigan State religion department.

Lutheran student ministry at Michigan State is sponsored by the National Lutheran Council.

Zion Clears Old Building, Breaks Ground for the New

By CARL G. SMITH

WILMINGTON, DEL. — The belongings of Zion Church were scattered in all directions as it gave up its old building to the State Highway Department Nov. 1, a year before its new church will be ready to occupy. Ground was broken on Sept. 18.

Zion's bells were shipped to Cincinnati for storage; its organ was sent to Hagerstown, Md., for renovation prior to storage; some of its pews went to St. Michael's Church in Kennett Square, Pa., and other furnishings were given to various other congregations in the area.

Two of Zion's art glass windows were installed in the neighborhood house in which the congregation will worship until next fall when its \$420,000 building 17 blocks away is finished. The church offices were moved into a row house around the corner from the neighborhood house. Many of the Sunday school's furnishings were moved into a two-story brick garage at the rear of the new church site for a year's storage. Leather sofas from the lounge went into commercial



Breaking ground for a new Zion Church are Pastor Ronald Mease, Daniel Krapf, Sister Elaine Dunlap and Pastor Robert Neumeyer.

storage. One piano went to the neighborhood house and others were disposed of.

One duplex converted into classrooms is being rented back from the state to house the Sunday school and daily kindergarten.

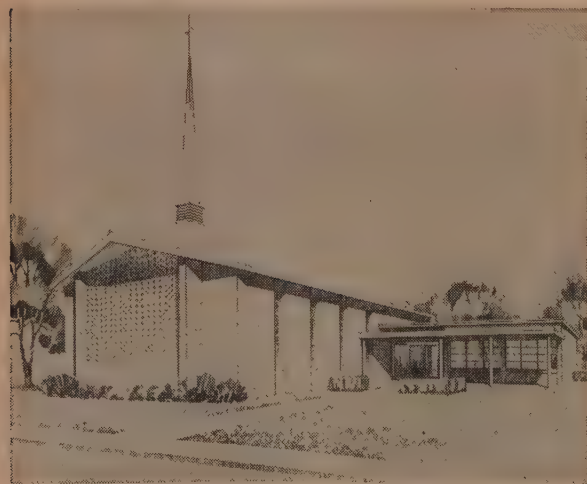
The 62-year-old structure, being demolished for a freeway, contained many memorial art-glass windows. The donors and the persons memorialized will be remembered on a plaque in the new building.

PASTOR ROBERT E. NEUMEYER, dean of Delaware District, turned the first shovelful of earth Oct. 16 for Good Shepherd Church's first building.

The four-year-old mission in Wilmington's populous northern suburbs will be the seventh of ten United Lutheran congregations in Delaware to have its own building.

The contract was awarded to Ed. Boekenkamp of Glenolden, Pa., on a low bid of \$142,995. Overall cost of the project with parking and other facilities will be \$161,000.

The building will have a chapel with seating capacity of



Proposed Good Shepherd Church on Brandywine Road

198 including choir; an office and eight Sunday school rooms. Original plans called for six classrooms but the Board of American Missions agreed to the addition of two more at \$12,000 after the bids came in.

Assisting Dean Neumeyer in the groundbreaking were Pastor Samuel L. Besecker of Good Shepherd; Arthur R. Bookout, Jr., president of church council; William Fisher, chairman of the architectural committee, and Mrs. Irma Stanfield, president of the ULCW of Good Shepherd.

PENNSYLVANIA

Church Honors Confirmands of 1888 at 125th Anniversary

By ARTHUR S. FOLLETT

POTTSVILLE — Reunion Sunday was the highlight of the 125th anniversary of St. John's Church, Tamaqua, the Rev. Charles A. Mathias, pastor, when two members of the confirmation class of 1888 were honored guests. They were Mrs. Clara Tiley and Conrad Bonschier. Mr. Bonschier was confirmed by the Reformed pastor of the Original Church on Dutch Hill and later joined the Lutheran congregation.

The Rev. Gilbert J. Martin, of Lancaster, pastor of St. John's from 1942 to 1952, spoke at the reunion service Sept. 25. Assisting was Seminarian Robert Hughes, son of the congregation and grandson of Mr. Bonschier.

UNITED LUTHERAN CHURCH WOMEN of Hegins District held the annual fall convention in St. Peter's Church, Pine Grove, Oct. 22. Speakers were Dr. Clarence Swavely, India, and Mrs. Harold Layman, Philadelphia. Mrs. Rankin Fisher, Pine Grove, was the convention chairman.

THE REV. STERLING F. BASHORE, of the Llewellyn Parish, and the Rev. Ralph S. Kresge, First Evangelical U. B. Church, Pottsville, are co-deans of the weekday

DURING WORLD WAR II, St. Mark's Church at Bellefonte was a new congregation meeting in a fire hall. In 1946 it built a church. Now it has completed that church by dedicating a stained-glass window to the only member of St. Mark's who gave his life in World War II.

The window project was started many years ago by the service men and women of the church as a memorial to their fallen comrade, William J. Biesinger, Jr. It was installed this summer and dedicated Sept. 18.



Mrs. Clara Tiley, confirmed in 1888, congratulated by Pastor Mathias, with Pastor Martin, Conrad Bonschier, Robert Hughes

school of religion of the Ministerium Association of Pottsville and vicinity. The school opened Wednesday, Oct. 5, with the seventh grade group meeting in Trinity Church, Pottsville.

A FORMER naval chaplain, Dr. Ralph W. Sell, of St. Paul's Church, Tower City, spoke to the Schuylkill County Lutheran Pastoral Association at Trinity Chapel Sept. 27.

The Rev. George E. Hein, Jr., New Ringgold, was elected secretary-treasurer, replacing the Rev. Richard C. Jones, Sacramento Parish, Spring Glen, who had accepted a call to Concordia Church, Mountville, Pa.

Hegins District Congregations Launch Stewardship Effort



Churchmen at Pine Grove rally: Pastor John Youse, Mark Messner, William Ferrebee, Reuben Rupp, Earl White, Earl Henry, Oren Umholtz, Frank Winsheimer, District Dean Freeland L. Hemmig.

AT LEAST 26 of the 30 congregations in the Hegins District are taking part in a stewardship program which it is hoped will revitalize congregational life.

They started with a self-inventory of all factors affecting progress in membership and stature, with emphasis on financial responsibility. Conditions particular to union and multiple parishes also are being studied. Each congregation is taking its own measure by graphic scanning of its growth in the past several years.

The Rev. Freeland L. Hemmig, of Tremont, district dean, is leading the program, along with William Ferrebee, of Pine Grove, stewardship chairman; the Rev. Lawrence L. Hand, of Ashland, stewardship co-chairman, and Oren Umholtz, of Valley View, general chairman.

Committees on congregational participation, resources, research and publicity are at work, and have already held five meetings.

A councilmen's meeting on Oct. 5, at St. Peter's Church, Pine Grove, brought together these congregational leaders together with the district officers. The speaker was Earl D. White, stewardship chairman of the Northampton District, in which the program recently had a successful test run.

Congregational dinners were held during the week of Oct. 23, to enlist the full mem-

bership of the churches in the effort. Radio and press facilities are being used for publicity.

Mass participation was evident in the large turnout for the Reformation Rally held Oct. 30 in the Ashland Area Joint High School gymnasium, when the Rev. Martin L. Rothberger of St. Paul's (Olney) Church, Philadelphia, was scheduled to speak.

CORNERSTONE of the St. Paul's Church, Summer Hill, near Auburn, was laid Sept. 25. Pastor Clarence A. Steigerwalt presided at the service, with the Rev. Martin L. Rothberger of St. Paul's Church, Fleetwood, as the speaker.

THE CONGREGATION of St. Paul's Church, Middleport, moved into their newly renovated sanctuary Sept. 25. The Rev. Adam E. Polcrack conducted the rededication service with Dr. Claude E. Schick, Ministerium secretary, as speaker.

Other speakers that week included the Rev. Luther K. Mohr, Zion Church, Tamara; Dr. E. W. Weber, pastor emeritus of Trinity Church, Pottsville, and the Rev. Walter H. Guigley, St. John's Church, Ringtown, dean of the Pottsville District.

The \$34,000 renovations included an electric bell ringer.

New Pastors Get Briefing On Total Work of Synod

By RALPH I. SHOCKEY

TRENTON—New pastors received into the synod during the past year were given a comprehensive briefing about the work of the boards, committees, and agencies of the synodical organization at a conference in Trinity Church, Trenton, Nov. 1.

Dr. Edwin H. Knudten, synod president, instituted this method of orientation as a forward step in the promotion of the total work of the synod. Those participating included Dr. H. Torrey Walker, treasurer; Dr. C. Donald Heft, secretary; Dr. George R. F. Tamke, statistician; Pastor Warren S. Harding, evangelism chairman; Pastor Robert Oswald, stewardship secretary; Pastor Paul E. Carl, secretary of parish education and youth work; Pastor Howard A. Lenhardt, supervisor of home missions; Kenneth Kerr, representing the Lutheran Welfare Association of New Jersey; Pastor Ralph I. Shockey, superintendent of the Lutheran Home of New Jersey; Pastor Alford R. Naus, director of audio visuals, and Dr. Knudten.

BERGEN COUNTY pastors and laymen are attending a leadership training school at St.

Paul's Church, Teaneck. The Rev. Paul W. Kapp of Grace Church, River Edge, is dean.

Work Begins on Synod House

CONSTRUCTION has started on the new synod Church House located in Hamilton Square, off U.S. Route 130. The one-story brick structure will house all the synod offices, with lounge and chapel facilities. Ample parking is available.

The \$140,000 building, including furnishings, is to be ready for occupancy next July 1. Mr. Henry Waitz is chairman of the building committee. Synod officers and staff participated in the groundbreaking Sept. 3.

CAMP BEISLER closed the 1960 season with 101 congregations enrolling a total of 675 campers in the program. Thirty-two were from non-synodical congregations. A staff of 32 served under the direction of the Rev. Paul E. Carl, synodical director.

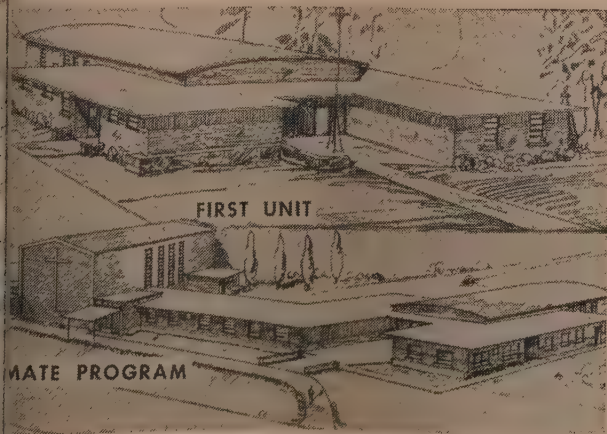
HOLY SPIRIT CHURCH, Villas, will observe its tenth anniversary by starting to build a new unit. In recent months a large frame house was converted into a church school.

PASTOR RAJA GOPAL of the Andhra Lutheran Church in India spent four days with the members of Holy Trinity Church, Beach Haven, following the ULCA convention. Pastor William Luger planned a special retreat for his Luther Leaguers with Pastor Gopal at a nearby camp.

ST. PAUL'S CHURCH, Beachwood, located in the fastest-growing county (Ocean) in the state, is constructing a new edifice at the intersection of Route 9 and New Jersey Route 166. The first unit will house the church and school facilities. Two additional buildings in the ultimate plan are designed to seat 350 in the nave and provide departmental classrooms.

Pastor Edwin R. Eastman estimates that the 18-year-old congregation will have an ultimate growth to 650 communicant members.

DEDICATION of a new parish



Sketches show Beachwood first unit (top) and ultimate plan

NEW JERSEY . . .

house at Zion Church, Rahway, provides many new educational facilities. The Rev. Lawrence Reese, of the ULCA Board of Parish Education, spoke at the service.

ZION CHURCH, Riverside, celebrated its 90th anniversary in October. The Rev. Walter R. Morten is the eighteenth pastor to serve the church. Two former pastors, Floyd P. Milleman and Harold E. Artz, also spoke, in addition to Synod President Edwin H. Knudten and Dr. Helmut T. Lehmann, Muhlenberg Press editor.

NEW ENGLAND

Broad River Chapel Given To Norwalk Congregation

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—Church of the Good Shepherd, Norwalk, Conn., dedicated the Broad River Chapel as its own building on Oct. 2. Title to the chapel was given to the congregation by the trustees of the Broad River Protestant Union Church Society.

The society was formed in May, 1884, to "promote unsectarian Protestant religion and to propagate the same." Good Shepherd Church was organized in 1956, and the present pastor is the Rev. William Fernsterer. The dedication sermon was preached by Dr. Sydney E. Ahlstrom of Yale University.

ANNUAL MEETING of the Lutheran Inner Mission Society of Connecticut was held Oct. 23 in St. Paul's Church, Bridgeport. Bids for building the new nursing wing at the Lutheran Home for the Aged in Southbury were considered.

Reformation Rallies Held

PROTESTANT CHURCHES of New Britain, Conn., held their annual Reformation service in St. John's Lutheran Church, the Rev. Otto Plagemann and the Rev. Eric Brandt, pastors, on Sunday night, Nov. 6. Dr. Robert D. Hershey, of New York, preached.

LUTHERAN churches of Bridgeport (AELC, Augustana, and ULCA) held their annual

NEW YORK

Trinity Church Withdraws

NEW YORK—Trinity Evangelical Lutheran Church of Manhattan, at 164 W. 100th St., has withdrawn from the New York and New England Synod. The action, effective Oct. 1, was announced by the pastor, Dr. George F. Saunders, at the fall meeting of the New York Conference. Dr. Saunders also resigned as president of the conference.

It was explained that members of Trinity Church voted unanimously for withdrawal at a congregational meeting attended by 388 members. The reason given was that the congregation did not wish to lose its historical autonomy in the pending merger. The church feels that the new LCA will have too much centralized authority.

Reformation festival on Oct. 30 in St. Paul's Church, the Rev. Donald Sukosky, pastor. The sermon was given by Dr. O. Karl Olander of Worcester, Mass., vice president of the New England Augustana Conference.

UNITED LUTHERAN CHURCH MEN of the conference will meet in First English Church, Bridgeport, Nov. 15. The Rev. William Heid of Meriden, vice president of the New England Conference, will report on the United Lutheran Church convention and the pending merger.

FIRST ANNUAL Faith-in-Action Institute for Grace Church, Hartford, was held on four Monday nights in October. The theme was "The Christian in Politics" and centered upon Christian social responsibility in the 1960 election.

ZION CHURCH, Bristol, Conn., celebrated its 60th anniversary on Oct. 2. Dr. Albert Schilke, synod superintendent of home missions, spoke.

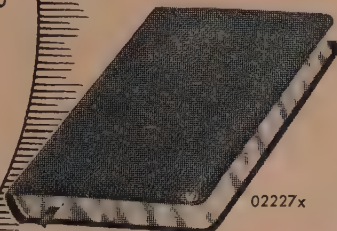
JAMES A. MONSONIS of St. Matthew's Church, Collinsville, Conn., attended the World Student Christian Federation in Strasbourg, France, in July and the National Student Christian Federation in Denver, Colorado, in September. He was elected president of the National Federation.

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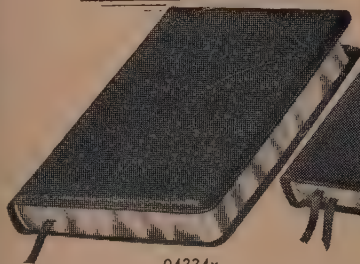
Marrakesh Persian Morocco, half circuit, leather lined. 64 pages of Concise Helps. Concordance. Black or red. 5 x 7 $\frac{1}{8}$, 1 $\frac{3}{16}$ " thick.



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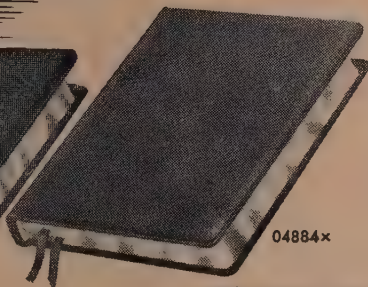
Morocco grain Calf, half circuit, simulated leather lining. Concordance. 5 x 7 $\frac{1}{4}$, only $\frac{7}{8}$ " thick.



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The words of Christ are printed in red. Morocco grain Calf, half circuit, simulated leather lining. Concordance. 5 x 7 $\frac{1}{4}$, only $\frac{7}{8}$ " thick.



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Levant grain Calf, half circuit, simulated leather lining. Concordance. 5 $\frac{3}{4}$ x 8 $\frac{5}{8}$, less than one inch thick.

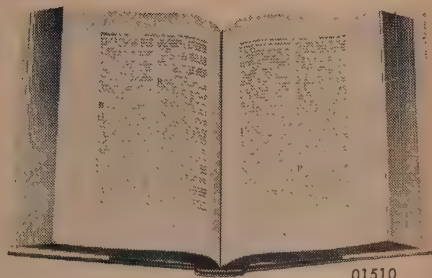
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Maryland Synod ULCW Convenes at Cumberland

By WILSON P. ARD

HAGERSTOWN — The United Lutheran Church Women, Maryland Synod, met in convention at St. Paul's Church, Cumberland, Oct. 26-27.

Speakers were Dr. J. Frank Fife, synod president; Dr. Gould Wickey, of the National Lutheran Educational Conference; Miss Helene H. Harder, missionary to Japan; Mrs. Charles W. Hauser, and Pastor Carl W. Folkemer, St. John's Church, Linthicum Heights.

Pastor of the host church is the Rev. John F. Sammel.

OPEN HOUSE WORKSHOPS on the weekday church school are scheduled at Good Shepherd Church, Frederick, Nov. 9; St. John's Church, Cumberland, Nov. 10; and Trinity Church, Hagerstown, Nov. 14.

The purpose is to observe weekday schools in action and then, in the workshop hour following, interpret them in the areas of need, importance, challenge, opportunity, curriculum, teachers and pupils. Serving as resource leader is Pastor Raymond E. Davis, Jr., of the ULCA Board of Parish Education.

PASTOR JENS MIKKELSEN, of the 12,000-member Groendals Church, Copenhagen, Denmark, visited and observed in the Evan-

gelical Lutheran Church, Waynesboro, Pa., Oct. 12-19, with Pastor Glenn L. Stahl as host and guide.

LARGE QUANTITIES of canned fruits and vegetables, groceries, foodstuffs and money were sent as Harvest Home gifts to the National Lutheran Home for the Aged, Washington, by many of the congregations in this area. The home is now serving 245 aged guests.

GROUND WAS BROKEN for a new educational building at Keysville Church, Union Bridge Parish, Pastor Donald C. Brake. Cost of the new building and remodeling the church chancel will be \$68,300.



GOMER REES

LT. COL. GOMER S. REES, third generation Lutheran pastor and army chaplain for twenty years, has retired from the service and will live at Blue Ridge Summit, near Hagerstown.

For 14 years prior to entering the army chaplaincy in 1940, he was pastor of the Church of the Redeemer, Allentown, Pa. During his army service Chaplain Rees served in Newfoundland, Yokohama, Fort Belvoir, Va., Heidelberg, Berlin and Fort Ritchie, Md.

Conference at Frederick Seeks Ways to Prevent Germ Warfare

SINCE JULY 1959 more than 1,300 persons from all over the United States have been in the "vigil line" standing at the entrance to Fort Detrick, Frederick, Md., in an appeal to stop preparation for biological warfare.

A Conference on Christian Alternatives to Germ Warfare was held at Frederick Oct. 4 and 5. Dr. Frank C. Laubach was a scheduled speaker and resource leader.

The announced purpose of the Vigil and Conference was to 1) sensitize ourselves to the weapons of suffering and death being prepared for fellow humans for our alleged

security; 2) witness to our opposition to plans for massive retaliation and annihilation; 3) seek in corporate worship with other Christians light for pathways to peace; 4) confer with other Christians concerning moral actions which will produce food instead of famine, health instead of disease.

At Fort Detrick bacteria, viruses and toxins are perfected and stored for possible use as weapons. The invitation to this conference and to the continuing vigil was addressed to "fellow Christians," both ministers and lay members of congregations.

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Music of the Medieval Court and Countryside

Noah Greenberg and the New York Pro Musica Antiqua. A gem of rare, beautiful music. Ancient instruments combine with haunting melodies written between 1200 and 1700. The album is beautifully illustrated with ancient sketches and explanations of music and text. **VSG9500D \$41**

The Organ

A Christmas gift for your organist, a privilege to own yourself, by world renowned E. Power Biggs. Contains an aural and visual journey into the history and development of the "king of instruments." The album carries 39 pages of illustration and text by Dr. Schweitzer, and other authorities. Mr. Biggs explains, with 125 musical examples, the sounds of 35 notable organs, dating from 1521 to 1958. No organist or lover of church music should be without this masterpiece. **VSG5288 \$39**

The Story of Christmas

Combines carols and hymns of the Nativity by the Epic Choir in a 40-minute hi-fidelity album and pictures by the old masters. Presents paintings of Raphael, Sassetta, etc., and 18 carols. *O Come, O Come, Emmanuel*; *What Child Is This*; *Silent Night* and others. **VSG3144E \$39**

Christmas in Europe

Music of the nations at Christmas time. Austria is represented by "Silent Night" played on organ with the majestic bells of "Stephansdom"; Germany by "Ihr Kinderlein Kommet" sung by the Bender Children's Choir with orchestra. Other music from Italy, Switzerland, Netherlands, Denmark, etc. **VSG3315E \$39**

Bach Festival

E. Power Biggs at the organ with other artists on trumpets, trombones, bassoon and timpani. *Now Thank We All Our God*; *Sleepers, Awake!*; *Prelude for Trumpet and Organ*; *How Bright Shines the Morning Star*; many others. **VSG4635C \$41**

The Bells on Christmas Morn

R. J. Carwithen on the Schulmerich Carillon Americana Bells. For home listening or to amplifier: *O Come, All Ye Faithful*; *It Came Upon the Midnight Clear*; *Joy To The World*; *Silent Night*; *Carol of the Bells*; *What Child Is This* and others. **VSG8792D \$39**

Noel, Noel

Hans Carste and his symphony orchestra with organ and bells. *Silent Night*; *Adeste Fideles*; *Come Hither Ye Children*; *O Tannenbaum*; *The Snow Falls Quietly*; *See, the Conquering Hero Comes*; *O Thou Cheerful One*; *The First Noel*; *Lo How a Rose E'er Blooming*; *From Heaven Above to Earth I Come*; etc. **VSG8809D \$39**



Bach Arias for Voices and Instruments

Metropolitan Opera artists sing from Cantatas 63, 68, 70, 97, 113, 157, 187, 205. **VSG9405 \$4.48**

Joy to the World

Internationally famed Boychoir of Columbus, Ohio in an album of Christmas music. Includes: *O Come, All Ye Faithful*; *Bring a Torch, Jeanette, Isabella*; *O Holy Night*; *Lo, How a Rose E'er Blooming*; *Silent Night*, etc. **VSG8920 \$3.58**

Twos the Night Before Christmas

Fred Waring and the Pennsylvanians present *Beautiful Saviour* and Christmas carols with dignity on one side. The reverse is strictly for the kiddies—*Jingle Bells*; *Rudolph the Red-Nosed Reindeer*; *Twos the Night Before Christmas*, etc. **VSG8171 \$3.58**

Sacred Music of Thomas Tallis

For the serious collector, the New York Pro Musica sings three works from the pen of this 16th Century English church musician: *In Jejunio Et Fletu*; *The Lamentations of Jeremiah*; *Mass for Four Voices*. **VSG9404 \$4.48**

Choral Masterpieces of the Russian Orthodox Church

A handsome album by the Don Cossack Choir: *On the Shores of Babylon*; *Confession*; *The Only Begotten One*; *The Dwelling Place*; *The Last Supper*; *The Thief Forgiven*; *The Cry of Joseph*; *Pre-Easter Prayer*. **VSG9403 \$4.48**

O Tannenbaum

Mixed chorus and orchestra combine to bring you the full flavor of Christmas on the Rhine. The title selection and several others are secular, but primarily it is religious music for those who enjoy the well known carols sung in German. **VSG8388 \$3.58**

Christmas in Scandinavia

This album by Axel Stordahl captures the flavor of Christmas in Norway, Denmark, and Sweden with *Deilig Er Den Himmel Bla*; *Jeg Synger Julekvad*; *Nu Ar Det Jul Igen*; *Hej Tomtegubbar*; *Du Gronne Glitrende Tre God Dag*; *Nu Tandas Tusen Juleljus*; *Kimer I Klokker*; *Nar Juldagsnorgon Glimmar*; *Deilig Er Jorden*; *O Jule Med Din Glede*; *Bethlehems Stjarna*; *Det Kimer Nu til Julefest*; *Glade Jul*. **VSG8933 \$3.58**

The Play of Daniel

New York Pro Musica presents this 12th Century religious musical drama using authentic instruments of the time. Elaborate album pages provide text in Latin and English. **VSG9402 \$4.48**

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60 Per Cent Benevolence Quota Paid Up by Oct. 10

By J. FRANK FIFE

BALTIMORE — Maryland Synod congregations will have to step up their benevolence response if the apportioned goal is to be reached by the end of the year. Treasurer Virgil Doub reported that as of Oct. 10 60.2 per cent of the apportionment had been received, and 67.3 per cent of the LWA quota was reached.

Three congregations had paid benevolence and LWA quotas in full at that time. A

month earlier only one was over 100 per cent on benevolence; 15 had paid from 77 to 99 per cent; 68 from 51 to 75 per cent; 52 from 26 to 50 per cent, and 10 from 1 to 25 per cent. Eight congregations had returned nothing.

Five of the synod's recently organized congregations have not been given a quota but four have made payments.

Lutheran Pastors in Joint Meeting

AN ALL-LUTHERAN pastors' meeting was held Oct. 3 in Immanuel Church (Mo.) sponsored jointly by the National Lutheran Council and Lutheran Church—Missouri Synod groups in Baltimore.

Viewpoints on current and pending Lu

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TOUR 5

ALASKA AND THE CANADIAN ROCKIES

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Visit Banff and Lake Louise on this delightful tour-cruise.

TOUR 6

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TOUR 7

ORIENT-SOUTH PACIFIC VACATION TOUR

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heran mergers were presented by the Rev. Elder Cassens, for the Missouri Synod; the Rev. Alvin Matz, for the American Lutheran Church, and the Rev. Carl Folkemer, for the United Lutheran Church in America.

A committee was appointed to arrange for another meeting next year.

EASTERN CONFERENCE meeting was held Oct. 24 at the National Lutheran Home, Washington, D. C. The Rev. H. L. Schludergberg, conference president, preached.

Talks were given by Dr. Hans-Ludwig Wagner, on care of the aged; the Rev. Justus Liesmann, on care of children; and Dr. J. Frank Fife, synod president, on men for the ministry. The Rev. J. Leon Haines, synod stewardship and evangelism director, and the Rev. Roland A. Ries, Christian education director, also reported.

The Rev. George E. Whetstone spoke on the need of a synodical director of social missions, and Dr. Elwood S. Falkenstein proposed a full-time secretary for the synod. The Rev. John Yost, Jr., spoke on relationships with the Roman Catholic Church.

Augsburg Church 50 Years Old

FIFTIETH ANNIVERSARY of Augsburg Church, Baltimore, was observed Oct. 16. The Rev. Carroll Charles, of the Board of American Missions, spoke. This congregation, located in a rapidly changing part of the city, has decided to remain and serve the

Dr. Folkemer in Germany

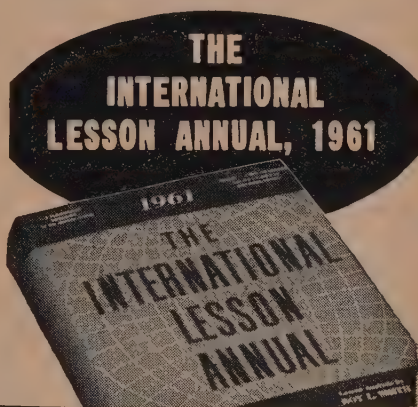
GETTYSBURG, PA. — Dr. Lawrence D. Folkemer, of the Gettysburg Seminary faculty, is spending a month in West Germany as guest of the Federal Republic. He flew from New York to Bonn on Oct. 30.

Dr. Folkemer and three other clergymen were invited by the West German government to study present-day life and institutions there, as part of the exchange program between the United States and Germany. They will visit Berlin and other cities, and will interview both government officials and private citizens.

community. Already a number of Negro families have united with the church, and more are expected to join. The Rev. Paul E. Schoeneman is the pastor.

CHRIST CHURCH, Lexington Park, was formally received into the synod Oct. 9. St. Mark's Estonian Church, Baltimore, was received into the synod Oct. 23. President Fife preached and conducted the office of reception at both events.

ABIDING PRESENCE CHURCH, Beltsville, was to be received into the synod on Oct. 30, the first anniversary of its organization.



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WEST VIRGINIA

Lutheran Church Growing While Population Declines

By HAROLD L. HANN

FAIRMONT, W. VA. — "Registration Declines 5,111 in County," read the headline of a West Virginia daily in mid-October as electoral lists were brought up to date. It was typical of what has been happening in many parts of this economically depressed coal-producing state. In the past ten years, West Virginia population has declined 7.9 per cent, largest rate in the nation.

But the Lutheran Church continues to grow. In the same decade the communing membership of the West Virginia Synod has increased 31 per cent. James R. Stephenson,

chairman of the synodical social missions committee, reports that three-fourths of the congregations show gains.

Holy Trinity Church, Elkins, has had a 254 per cent growth. The largest numbers were added at First Church, Parkersburg, where the list of communicants rose from 302 to 601.

Campus Ministry Strengthened

INTERESTED in still larger strides in evangelism, congregations of the Monongahela Valley are uniting to strengthen their ministry to students and faculties on college campuses, and to learn of new techniques of winning souls.

Representatives of five colleges in the area attended an all-Lutheran conference on Oct. 23 at St. Paul's Church, Morgantown, to discuss "Christian Faith and Social Responsibility." The leader was Dr. Harold R. Albert, of First Church, Pittsburgh, Pa.

Pastors and lay leaders will meet Nov. 29 at St. Mark's Church, Clarksburg, to study use of new evangelism materials with the Rev. Michael C. D. McDaniels, of the evangelism department, Board of Social Missions.

WEST VIRGINIA SYNOD's good stewardship record is being helped by the initiative of such congregations as Grace Church, St. Albans. This congregation's council recently voted a second-mile effort in 1961, increasing regular benevolence and LWA quotas by 10 per cent. A mission church, Grace recently purchased a new parsonage, and in September was host to the synod's fall conference.

FIRST ENGLISH CHURCH, Wheeling, celebrated its 100th anniversary late in September. Dr. Harry F. Baughman, president of Gettysburg Seminary, preached at special services. Dr. Charles G. Aurand, who was pastor for more than 36 years, wrote a historical pageant. Thirty-one members who have belonged for more than 50 years were honored.

TENTH ANNUAL UNITED PROTESTANT rally was held in Fairmont on Oct. 30. Richard T. Sutcliffe, associate director of ULCA's Press-Radio-Television department, was the speaker. The *Martin Luther* film was shown.



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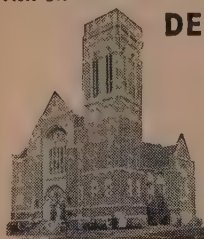
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Pastor



Puerto Ricans Aroused by Bishops' Ban on Popular Party

By FRANCISCO MOLINA

SAN JUAN, P. R.—Following on the heels of Cardinal Spellman's recent visit to Puerto Rico, local Archbishop James P. Davis and Bishops James MacManus and Luis Aponte have issued a joint pastoral letter prohibiting Roman Catholics from voting for the government Popular Democratic Party, whose philosophy they term anti-Catholic and anti-Christian.

The immediate reaction of the people of Puerto Rico has been one of irate and overwhelming condemnation of the letter.

The full text of the letter appeared in *El Mundo* newspaper, Friday, Oct. 21, and Saturday, Oct. 22, in Spanish; and in the *San Juan Star*, Saturday, Oct. 22, in English. The letter was accompanied by an order that it was to be read from every Catholic pulpit in Puerto Rico, urban and rural, at every mass, Sunday, Oct. 23, or the Sunday after the letter is received. It was also recommended that the letter be reproduced and circulated by Catholic associations in fly-leaves, newspapers, magazines, radio and TV.

Governor Muñoz, who invited Cardinal Spellman to the executive mansion, where they ate together, terms the Puerto Rico prelates' letter an unbelievable and unjust intervention in the rights and political liberties of the citizens.

The local prelates' ban of the government

party is grounded mainly on a section of the party's platform to the effect that only those acts can be prohibited (under penalty) which the general consensus of opinion considers immoral, while it is not licit to prohibit with penalty those acts considered not immoral by a respectable section of public opinion.

Picketed by university professors and hit hard by the storm the letter has aroused, Archbishop Davis hastened to state: 1. This is a local matter—no higher authority is involved; 2. The prelates are not out to help the Christian Action Party; 3. There are no penalties for Roman Catholics who disregard the letter.

But Bishop McManus said Catholics who disobeyed the pastoral letter "committed a sin of disobedience."

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Letter Criticized in New York

NEW YORK—The Spanish-language daily *La Prensa* said a survey of Puerto Rican Catholic families in Manhattan showed "a wave of indignation" over the pastoral letter. It reported almost unanimous agreement in the families surveyed "that the church and state are separate entities."

Also in New York, the Spanish-language daily *El Diario* commented that the church letter "did no favor to the prestige and authority of its authors."

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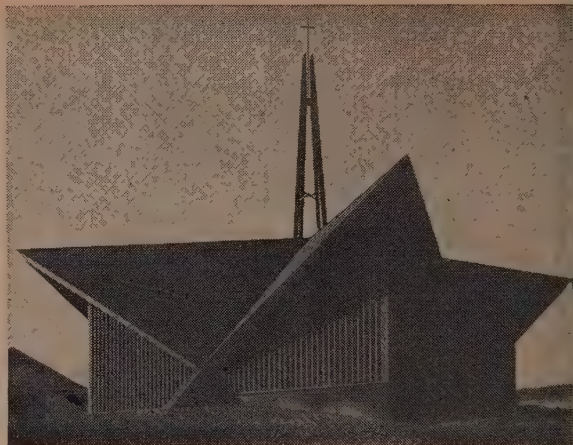
The President, Thiel College
Greenville, Pa.

Striking Chapel Spurs Growth to California Congregation

ST. LUKE'S CHURCH, Walnut Creek, reports attendance has increased dramatically since the beautiful first unit chapel was occupied last December. The congregation organized in 1955 has grown to more than 425 baptized members, with most of the growth during the past nine months, according to Pastor David H. Romeis.

SERVICE OF ENTRY was held at the new Shepherd of the Hills Church, Sunland, Oct. 23. The Rev. H. Edward Hammer is pastor.

TRINITY CHURCH, Riverside, observed a triple anniversary. It was the 30th year since the ordination of Pastor Fred W. Heinecken, and the 30th wedding anniversary of Pastor and Mrs. Heinecken. It was also the 15th anniversary of the pastor's service at Trinity. Dr. Carl V. Tambert, Pacific Southwest Synod president, spoke at the service Oct. 2.



New chapel at Walnut Creek is attractive to worshippers

PACIFIC

Three Missions Scheduled For Self-Support on Jan. 1.

By OLIN G. DASHER

SEATTLE—Mission congregations in the Pacific Synod scheduled for self-support beginning next Jan. 1 are Redeemer, of Boise, Idaho; Faith, of Salem, Oregon, and Good Shepherd, of Bow Lake, Seattle, Wash.

THE REV. EDWIN BRACHER, synod president, is visiting Alaska congregations this month. He was to preach in the mission being developed at Fairbanks on Nov. 6.

PASTOR GERALD O. PEDERSON is the Lutheran campus pastor for the Portland, Ore. area, working with the Lutheran Student Foundation of Oregon and the NLC Division of College and University Work. He organized and served a mission congregation at Baldwin Park, Calif., and was guest professor of education at Central Seminary, Fremont, Neb.

THE REV. AL DILLEMUTH, student pastor at Luther House, Seattle, conducts Tuesday supper meetings for discussion of current topics. Members of women's groups in the area serve the suppers.

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—CHANGES OF PASTORATE—

NEW YORK AND NEW ENGLAND

VALDEK, ERICH W. From Advent Church, Elmont, N. Y. To Rome, N. Y., mission developer.

NORTH CAROLINA

BROWN, JOHN D. To Grace Church, Thomasville.

NORTHWEST

NELSON, JAMES A. To Fox Point Church, Milwaukee, Wis., assistant pastor.

PETERSON, JOHN E. From Our Saviour Church, Appleton, Wis. To Redeemer Church, Livingston, Mont.

NYDER, WILLIAM R. From St. Luke's Church, Cumberland, Md. To St. John's Church, Minneapolis, Minn.

OHIO

HALL, ARTHUR J. From Trinity Church, Sebring, supply pastor. Retirement.

KORTE, EDWERTH. From Gettysburg College, chaplain. To Faith Church, Oxford, and St. Matthew's Church, Darrtown.

PACIFIC

BRIGHT, OAK W. From Central Church, Morton, Wash. Retirement.

LOLMQUIST, GEORGE L. From St. John's Church, Chehalis, Wash. To Sitka Church, Alaska.

IMBALL, ARTHUR G. From Our Saviour Church, Sunnyside, Wash. Student.

UGLER, ROBERT F. From Zion Church, Trinidad, Colo. To Our Saviour Church, Sunnyside, Wash.

—DECEASED—

MRS. BERTHA IRENE FREY, 75, widow of the Rev. William W. Frey, died Oct. 7 in Skowhegan, Maine. A native of Latvia, N. Y., she was a trained musician and taught piano and voice for many years in the parishes served by her husband in Pennsylvania and New York. Pastor Frey died in 1954.

She is survived by a daughter, Mrs. Margaret C. Denegar, of Kalispel, Mont.; three sons, Dr. Stephen W. Frey, with whom she lived in Skowhegan; G. Philip Frey, of

Albany, N. Y., and the Rev. Walter F. Frey, of Alamogordo, New Mexico; eight grandchildren and nine great-grandchildren; a brother, Paul Keller, of Brooklyn, N. Y., and a sister, Elsie, of Lancaster, Pa.

Funeral service was conducted Oct. 10 in All Saints' Episcopal Church, Skowhegan, by the Rev. Richard C. Acker. Interment was in Southside Cemetery, Skowhegan.

DR. GERALD G. NEELY, 57, pastor of the New Freedom, Pa., parish, died Oct. 22.

Born in New York City, he spent his early life in East Stroudsburg, Pa. He was graduated from Muhlenberg College and Philadelphia Seminary, and upon ordination became assistant pastor of Grace Church, Reading. He served as pastor of Christ Church, York, from 1932 to May 1, 1957, when he accepted the call to the three-church New Freedom charge.

Dr. Neely was formerly a member of the ULCA Board of Education, and at the time of his death was a member of the Central Pennsylvania Synod Board of Home Missions and Rural Church Work. He received the doctor of divinity degree from Gettysburg College in 1948.

He is survived by his wife, Mrs. Elizabeth Collins Neely, and a son, Gerald G. Neely, Jr.

Funeral service was conducted Oct. 25 in Christ Church, York, by Dr. Dwight F. Putman, Dr. Ross H. Stover and the Rev. Franklin D. Fry. Interment was in the New Freedom Cemetery.

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in conclusion

WE'VE ALL had painful experiences in finding in almost every group at least one person who is out of step. He won't yield to the opinions of the majority, makes himself a nuisance, and disturbs the peace.

Usually this is some sour, frustrated person whose only satisfaction seems to be in opposing others. It's risky, though, for the group to trample on a contrary fellow. He may be right. He may have better judgment, deeper insight, broader perspective than the majority. He may pioneer a break-through which helps the whole group.

MARTIN LUTHER, who is getting a lot of publicity in the U.S. these days, was one of these trouble makers. It was normal behavior for the group (Roman Catholic Church) to be annoyed and to try to silence him.

For the group too is important and must defend itself. It must try to maintain the continuity of its traditions, and provide a snug home for the 99 out of 100 who are not rebels. But when the group won't listen to criticism, when it fails to realize that it may need reformation, it is getting out of the main stream of its own best traditions.

Luther was no mere trouble maker. He studied with intense seriousness all the church could teach him about how a man may know God. He went deeply into the theologies which the church's scholars had produced, and read the Scriptures with long-continued concentration.

He couldn't be satisfied, though, until he got back to the heart of the gospel and actually experienced the saving power of God's grace. Afterward he criticized

everything in the church according to whether it helped or hindered a Christian in experiencing such salvation. His words spoke so sharply to the problem which many people recognized that a great reformation came in the church.

THE QUESTION is, how many of us can be Lutheran in the way Luther was. Most of us are Christians by imitation which doesn't necessarily mean that we are imitation Christians. We follow the example set by our parents, or by some friend or teacher. We are part of the community of believers which we find in our church, and tend to conform to the patterns of faith and practice which exist there.

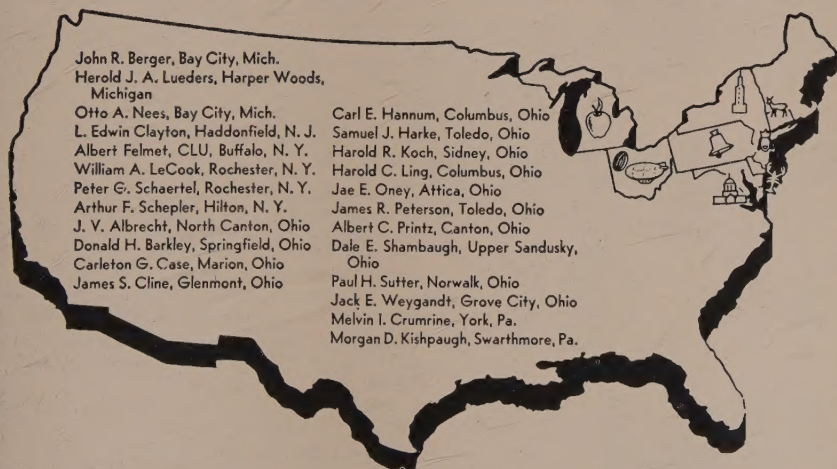
But a Lutheran can't be content merely to be a member of the group and do what others do. The saving power of God's grace is something for each person to experience himself. The Scriptures, sacraments, congregational worship, private devotions are resources for this growth in grace.

Sometimes the impression is given that our chief business as Christians is to support the church and help it grow. We may spend most of our strength extending the boundaries of our group. This is the Roman Catholic heresy—putting the church ahead of the people.

It is only as the Christian faith is awakened and strengthened in individuals that the church really grows. The new dimensions of knowledge of the universe make simple faith a greater problem than it was for our grandfathers. We need courage like Luther's in facing this problem boldly and pleading with God for faith to match our situation.

—ELSON RUFF

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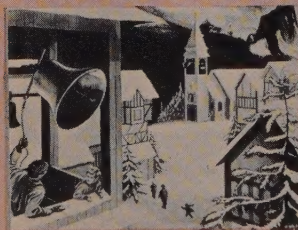
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